

Jaina Grantha Bhandārs In Rājasthān

(A thesis approved by the University of Rājasthān)

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Forward

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PUBLISHER'S NOTE

It gives me great pleasure in presenting the "Jaina Grantha Bhandars in Rajasthan" to the readers. It is a thesis written by Dr. K. C. Kasliwal and approved by the University of Rajasthan for Ph. D. Degree This work contains a complete description of the 100 Grantha Bhandars situated through out Rajasthan. In my opinion this is the first work of its kind where comprehensive information about Jain Literature written in Prakrit, Samskrit, Apabhramsa, Hindi and Rajasthani has been given. From the work it is clear that Jains of Rajasthan took great interest in the safe preservation of the manuscripts written not only by the Jain authors but also by the non-Jain authors. I think it will greatly help to the students of Indian Literature and especially of Jain literature.

This is the 13th volume of the publication made by the Research Department of Shri Digamber Jain Atishaya Kshetra Shri Mahavirji. Four volumes of detailed catalogues of Jain Grantha Bhandars of Rajasthan have been published so far and the 5th volume is under compilation in which a detailed list of 20 thousands manuscripts will be given. Apart from the publication of the catalogues, two old and valuable works of Hindi Literature 'Jinadatta charita' and 'Pradhumna charita' have so far been published and which were welcomed by the Hindi scholars as an asset to the literature. Recently we have also published a collection of Hindi Padas called 'Hindi Pada Sangrah' in which 400 padas composed by about 40 Jain poets have been given.

In the last I feel pleasure in recording my thanks to the author of this book and to Dr. H. L. Jain who has kindly written forward of the book.

Mahavir Bhawan,
Jaipur
Dated the 10th Sept., 1967

Gaindi Lal Shah
Hon. Secretary

FOREWORD

It will be readily accepted that the basis of all civilization and culture is intellectual activity of man. But the earliest human thoughts and feelings were all lost to us for want of any material preservation of the same. A new age dawned when the thought-activity began to find expression in various kinds of crafts and arts. This may be said to be the dawn of history. It was however at a very late stage that man learnt to express his thoughts in language and record the same in some material form. Thus literature began to grow, human knowledge began to accumulate and each generation grew wiser and wiser by the recorded ideas and experiences of their predecessors. Art collections and literaries may therefore be said to be the most valuable part of national wealth, as on them is based the pride of heritage and the pace of future progress.

During the last few centuries every progressive country has not only adopted serious measures to preserve all its ancient art and literary treasures, but has also taken steps to discover even those archaeological remains which lie hidden underground. And it is on all these finds that the magnificent structure of history has been built.

Amongst these sources of history and culture the literary monuments of the past ages rank supreme. Unfortunately, in our country the search for old manuscripts though going on for atleast one century, has not yet been exhausted. Numerous manuscript-stores attached to public temples and private libraries have not yet been properly catalogued and even a casual inspection brings to light valuable works unknown so far. This is particularly the case with the Jaina libraries known as Shāstrs Bhandars, Dr. H. D. Velankar listed no less than 121 catalogues of Mss. in his Jīnaratna-kośa published in 1944. Many more catalogues have since been published the most important of them being those of Jaisalmer and Rajasthan Shāstra Bhandars in several volumes.

In the compilation and publication of the Rajasthan catalogues Dr. Kastoorchand Kasliwal played an important role, and he followed up his efforts by a research thesis on "Jaina Grantha Bhandars in Rajasthan" which was approved by the University of Rajasthan for the award of the Ph. D. Degree. It is very gratifying to know that this valuable work is now being published. The wealth of information brought together in this volume will, I am sure, be found to be very useful to those who are interested in the search for MSS. So far as I know, it is for the first time

that a systematic study and research has been made on a subject like this. Much welcome light has been shed here about the ancient art of calligraphy as well as on hundreds of manuscript libraries in Rajasthan and outside, by reading which vivid picture comes before our eyes how knowledge was preserved and disseminated in ancient times. Owing to the new arrangements of the chief manuscript stores and their published lists, it is now for more easy to make use of the MSS, than what it was about thirtyfive years back when I visited Jaipur in search of Apabhramsa works and had to make huge efforts for about two weeks in order to get even a glimpse of the Bhandar at Amer. Dr. Kasliwal has laid the scholarly world under a deep debt of gratitude by his efforts in compiling the lists and by giving them the present valuable work. I very much wish that similar efforts were made regarding the other parts of our vast country, and their literary treasures are made fully known to the scholarly world before they are irretrievably lost by sheer passage of time and lack of that system of copying and recopying the mss, which kept them alive for centuries in the part.

Jabalpur University,
8th September, 1967

H. L. Jain



PREFACE

An attempt has been made in the following pages to give a detailed account of the Jaina Grantha Bhandars of Rajasthan in particular and of India in general. A list of Jaina Bhandars situated throughout the country has been given but it is not exhaustive. Some details of the contents of some of them would be found in chapter II. This thesis is related mainly to the Jaina Grantha Bhandars of Rajasthan situated at capitals and important towns of the integrated princely states. It embodies the categories of the manuscripts, especially rare and unpublished, alongwith some details of material of various types available in the Bhandars. Most of the Bhandars described have been visited by me and in some cases the catalogues of their contents have been prepared and the importance of certain manuscripts has been pointed out.

This thesis has been prepared under the supervision of Dr. M. L. Sharma, M. A. D. Litt. Professor and Head of the Department of History, University of Rajasthan who worked hard for me and whose valuable guidance enabled me to complete this work in time. I am deeply grateful to him. I am also indebted to the Managing Committee of Shri D. Jain Atishaya Kshetra Shri Mahaveerji, its President Dr. R. M. Kasliwal and Secretary Shri Gaindi Lal ji Shah whose munificence and interest are responsible for the publication of this thesis. I am equally thankful to Pt. Chainsukh Das ji Nyayatirtha who inspired me to take up research work and my colleague Shri Anoop Chand ji Nyayatirth for his cooperation and assistance as also to Shri Prem Chand and Shri Agar Chand ji Nahta

To Dr. Hira Lal ji Jain, I am much indebted for his foreward to this book.

Kastoor Chand Kasliwal

CONTENTS

PUBLISHER'S NOTE

FORWARD

PREFACE

CHAPTER. I—INTRODUCTION

PARTICULARS

PAGE No.

Introduction	...	1
Why Sacred texts were reduced to writing	...	2
Recurring & devastating famines	...	2
Conference to preserve the texts	...	2
Factors which helped in the establishment of the		
Grantha Bhandārs	...	3
Sādhus works	...	4
Bhaṭṭarakas & Jātis	...	5-7
Rulers & Administrators	...	8
Śravakas	...	9
Temples	...	11
Material used for manuscripts	...	12
Manuscripts on Palm leaves	...	12
Manuscripts written on cloth	...	13
Manuscripts written on paper	...	13
Kinds of ink used	...	15
Qualificātion of copyists	...	16
Handling of manuscripts	...	16
Management of Grantha Bhandārs	...	17
How the manuscripts are preserved	...	19-20
Wooden Boards	19	
Strung together	20	
Veṣṭana	20	
Boxes	20	
Underground Rooms	20	

CHAPTER. II—GRANTHA BHANDĀRS IN INDIA

Muslim Inyasion	...	23
Manuscript Libraries destroyed by Muslim Invasion	...	23
Why Grantha Bhandārs in out of way places	...	23
Establishment of Grantha Bhandārs	...	24

PARTICULARS		PAGE No.
Survey of Grantha Bhaṇḍārs by Western Scholars	...	25
Survey work done by Indian Scholars	...	26
Important Bhaṇḍārs of India:	..	27-36
(1) Śāstra Bhaṇḍār of Delhi	27	
(2) Jaina Grantha Bhaṇḍārs of Āgrā	29	
(3) Grantha Bhaṇḍārs of Sonīpat	29	
(4) Amar Granthālaya Indore	30	
(5) Śāstra Bhaṇḍār of Kāranja	30	
(6) Pāṭan Bhaṇḍārs	30	
(7) Jaina Siddhanta Bhawan-Arrah	32	
(8) Jaina Gyāna Bhaṇḍārs -Limbibi	33	
(9) Jaina Grantha Bhaṇḍārs of Surat	33	
(10) Pannālāl Saraswati Bhawan of Bombay	34	
(11) Śāntinātha Śāstra Bhaṇḍār-Khambhat	34	
SOUTH INDIAN BHANḌĀRS	...	35-36
(12) Śāstra Bhaṇḍār Jaina Matha Mūd-Bidri	35	
(13) Vīra Vāṇī Vilāsa Jaina Siddhanta Bhawan-Mud Bidri	35	
(14) jaina Mathā Karakal	36	
(15) Ādināth Grantha Bhaṇḍār, Aliyoor	36	
(16) Siddhanta Basti Mūd Bidri	36	
CHAPTER. III—GRANTHA BHANḌĀRS OF RĀJASTHĀN.		
I-GRANTHA BHANḌĀRS OF AJMER DIVISION	...	41-87
Grantha Bhaṇḍār of Jaipur City	...	43-59
1. Āmer Śāstra Bhaṇḍār.	...	44
2. Śāstra Bhaṇḍār of Baḍa Mandir Jaipur	...	45
3. Grantha Bhaṇḍār of Pāṇḍya Luṅkaranji	...	47
4. Śāstra Bhaṇḍār of Bābā Dūlīcanda	...	48
5. Śāstra Bhaṇḍār of Jaina temple Bādhī Candra	...	49
6. Grantha Bhaṇḍār of Ṭholia Jaina temple	...	50
7. Grantha Bhaṇḍār of Jaina temple Pāṭodī	...	51
8. Sri Cāndra Prabhā Saraswati Bhaṇḍār	...	53
9. Śāstra Bhaṇḍār of Jobner Temple	...	54
10. Pārsvanātha Digambara Jaina Sarswti Bhawan	...	55
11. Śāstra Bhaṇḍār of Goḍhā temple	...	56

PARTICULARS

PAGE No.

12. Śāstra Bhaṇḍār of Jaina temple Sanghiji, ...	57
13 Śāstra Bhaṇḍār of Jaina temple Laškara ...	58
14. Grantha Bhaṇḍār of Nayā Mandir ...	58
15. Granth Bhaṇḍār of Caudhariyān ka Mandir ...	59
16. Śāstra Bhaṇḍār of Kālā Chābrā Jaina temple ...	59
17. Śāstra Bhaṇḍār of Meghrājji Temple ...	59
18. Śaraswati Bhawan of Jaina Temple ... Yaśodānandji ...	59
19. Śāstra Bhaṇḍār, Sikar ...	59
20. Grantha Bhaṇḍārs of Alwar ...	60
21. Śāstra Bhaṇḍār of Dūnī ...	61
22 Grantha Bhaṇḍār of Adinātha and ...	
23. Pārsvānātha Jaina Temple Toḍaraisingh ...	61-63
24. Śāstra Bhaṇḍār of Fātehpur (Sekhāwati) ...	64
25. Śāstra Bhaṇḍār of Bisapanthī Mandir Dausa ...	64
26. Śāstra Bhaṇḍār of Terāpanthī Mandir Dausa ...	65
27.&28. Śāstra Bhaṇḍār of Baswā ...	65
29 Śāstra Bhaṇḍār-Mozmābād ...	66
30. Jaina Gyāna Bhaṇḍār of Jhunjhunu ...	68
31. Rājmaḥal Jaina Śāstra Bhaṇḍār ...	68
32. Jaina Grantha Bhaṇḍār-Caudhariyan ka Temple-Mālpurā ...	70
33 Grantha Bhaṇḍār-Ādinātha Temple, Mālpurā ...	70
34 Śāstra Bhaṇḍār of Terāpanthī Mandir-Mālpurā ...	71
35. Jaina Śāstra Bhaṇḍār-Bhādwa ...	71
36. Śāstra Bhaṇḍār of Pancāyati Mandir Bharatpur ...	72
37. Grantha Bhaṇḍār of Jaina temple Phozurama Bharatpur ...	73
38. Śāstra Bhaṇḍār of Pancāyati Manair, New Deeg ...	74
39 Śāstra Bhaṇḍār of Baḍi Pancāyati Deeg ...	74
40. Grantha Bhaṇḍār of Khandelwāl Jaina Mandir-old Deeg ...	75
41. Śāstra Bhaṇḍār of Khandelwāl Jaina Mandir-Kāmā ...	76
42 Śāstra Bhaṇḍār of Agarwāl Pancāyati Mandir-Kāmā ...	78
43. Grantha Bhaṇḍār of Śrī Mahāvīraji ...	78
44. Śāstra Bhaṇḍār of Pancāyati Mandir-Bayānā ...	79
45. Śāstra Bhaṇḍār of Terāpanthī Mandir-Bayānā ...	80

PARTICULARS

PAGE No

46. Śāstra Bhaṇḍār of Jaina Temple Vaira	81
47. Grantha Bhaṇḍār of Pancāyatī Mandir	82
48. & Sogani Mandir-Karauli	82
49. Grantha Bhaṇḍār-Hindaun	84
50. Grantha Bhaṇḍār of Jaina temple Baḍā Dhāḍā, Ajmer	87
51. Grantha Bhaṇḍār of Jaina Temple Sethji-Ajmer	87

II-GRANTHA BHANDĀRS OF BIKĀNER DIVISION

52. Vrihat Gyāna Bhaṇḍār-Bikāner	87
(i) Dāna Sāgar Bhaṇḍār	87
(ii) Mahimā Bhaktī Bhaṇḍār	88
(iii) Vardhamāna Bhaṇḍār	89
(iv) Abhaya Singh Bhaṇḍār	89
(v) Jina Harsa Sūri Bhaṇḍār	90
(vi) Bhuvan Bhaktī Bhaṇḍār	90
(vii) Rāma Candra Bhaṇḍār	90
(viii) Mahar Candra Bhaṇḍār	90
53. Bhaṇḍār of Srī Pūjyaji	91
54. Jaina Laxmi Mohan Śālā Gyāna Bhaṇḍār	91
55. Gyāna Bhaṇḍār of Kṣema Kalyānji	91
56. Boharo ki Seri ka Upasraya Bhaṇḍār	91
57. Chattī Bai ka —do—	91
58. Punni Bai ka —do—	92
59. Collection of Mahopādhyāya Rāmlāla	92
60. Grantha Bhaṇḍār of Khartargacchīya Branch	92
61. Hema Candra Library	92
62. Abhaya Jaina Granthālaya	92
63. Sethia Library	93
64. Govinda Pustakālaya	93
65. Collection of Srī Motīrāma Khazānchī	93
66. Grantha Bhaṇḍār of Yati Rīdhivarji, Churu	94
67. Grantha Bhaṇḍār of Jaina Śwetāmbara Terapānṭhī Sabhā, Sardarshahr	95

III-GRANTHA BHANDĀRS OF JODHPUR DIVISION.

68. Bhaṇḍārkiya Grantha Bhaṇḍār-Nāgaur	96
Jaina Grantha Bhaṇḍārs-Jaisalmer	100
69. Brihad Gyāna Bhaṇḍār —do—	102
70. Pancāno Bhaṇḍār —do—	105

PARTICULRES

PAGE No.

71. Baḍā Upāsarya Gyāna Bhaṇḍār	105
72. Tapagachiya Gyāna Bhaṇḍār	106
73. Loka Gacchīya Gyāna Bhaṇḍār	107
74. Tihāru Sāha Gyāna Bhaṇḍār	107
75. Hari Sāgar Gyāna Bhaṇḍār-Lohāwaṭa	107
76. Sri Mahavira Gyāna Bhaṇḍār-Phalodī	108
77. Punya Sri Gyāna Bhaṇḍār-Phalodī	108
78. Rajendra Sūri Śāstra Bhaṇḍār-Ahore	108
79. Jaina Sastra Bhaṇḍār-Kuchāman	109

IV-GRANTHA BHANDĀRS OF UDAIPUR DIVISION

109

80. Śāstra Bhaṇḍār of Sambhavanātha Temple-Udaipur	110
81. Grantha Bhaṇḍār of Agarwal Jaina Temple	111
82. Grantha Bhaṇḍār of Khandelwal Jaina temple	113
83. Gaudīji kā Upasraya-Udaipur	113
84. Grantha Bhaṇḍār Dungarpur	113
85. Collection of Yati Baba Candra Vaidya Citter	115
86. Bhaṭṭārak Yaśah Kisti Jain Saraswati Jain Salarunati Bhawan Resalehaderia	115

V-GRANTHA BHANDĀRS OF KOTAH DIVISION.

87. Khartargacchīya Śāstra Bhaṇḍār-Kotah	117
88. Vira Putrā Añanda Sāgar Gyāna Bhaṇḍār-Kotāh	118
89. Grantha Bhaṇḍār of Jaina temple Borasali-Kotāh	118
90. Grantha Bhaṇḍār of Pārsvanātha Temple Būndī	119
91. Grantha Bhaṇḍār of Jaina temple Ādinātha—do—	119
92. Grantha Bhaṇḍār of Jaina temple Abhinandan Swāmi —do—	120
93. Grantha Bhaṇḍār of Mahāvira temple —do—	120
94. Grantha Bhaṇḍār of Jaina temple Neminātha—do—	120
95. Jaina Saraswati Bhawan-Jhalrāpātān	120
96. Grantha Bhaṇḍār of Bagherwāla Jaina Temple-Nainvā	122
97. Grantha Bhaṇḍār of Terāpanthī Jaina temple-Nainvā	123
98. Grantha Bhaṇḍār of Agarwal Jaina temple-Nainvā	124
99. Grantha Bhaṇḍār-Dablānā	124
100. Grantha Bhaṇḍār of Jaina temple-Pārśwānatha-Īndergarh	126

PARTICULARS

PAGE No.

CHAPTER—IV. SUBJECTS DEALT WITH	129
Āgama and Sidhānta Literature	129-135
Purāṇa Literature	136-141
Kāvya Literature	142-145
Carita Literature	146-153
Hindī works on Rāsa Literature	153
Ādhyatma Literature	157
Literature on Jaina Philosophy	162
Short Stories or Kathās	163
Śubhāṣita & Nīti Śāstra	165
Jyotiṣa Literature	168
Grammar	169
Drama	169
Āyurveda	171
Chand Śāstra	172
Lexicography	173
Pūjā Literature	174
Stotra Literature	176
Sexuology	179
Literature on Songs & Dances	179

CHAPTER V-IMPORTANCE OF JAINA GRANTHA BHANDĀRS

Importance of the Grantha Bhandārs	
(1) Historical Importance	184
(2) Literary Importance-Literary Centres	187-201
i. Āmer	ii. Āvan
iii. Bairāth	
iv. Būndī	v. Ranthambhore
vi. Caksu	vii. Sambhar
viii. Sāngāner	ix. Sāgwārā
and x. Merta	
(3) Educational Centres	202
(4) Material for Art & Painting	205
(5) Treasure houses of earliest manuscripts	210
(6) Treasure House for Non-Jaina works	217

CHAPTER VI.-MATERIAL FOR RESEARCH

1. Scope for research in the Jaina Grantha Bhandārs	225
---	-----

PARTICULARS

PAGE No.

2. Prakrit & Apabhramsa Writers	---	227
i. Padmanandi	---	227
ii. Hariṣeṇa	---	227
iii. Dhanpāla	---	229
iv. Haribhadra Sūri	---	229
v. Maḥaśvara Sūri	---	230
3. Saṁskṛit Writers	---	230
i. Sidhārṣi	---	230
ii. Āśādhara	---	230
iii. Bhaṭṭāraka Sakal Kīrti	---	231
iv. Bhaṭṭāraka Bhuvan Kīrti	---	232
v. Brahma Jinadāsa	---	233
vi. Bhaṭṭāraka Gyāna Bhūṣaṇa	---	233
vii. Paṇḍit Rājmaḷa	---	233
viii. Gyāna Kīrti	---	234
ix. Bhaṭṭāraka Śubha Candra	---	234
x. Bhaṭṭāraka Somsena	---	235
xi. Jagannātha	---	235
4. Hindī Writers	---	235
(1) Padmanābha	---	235
(2) Chihala	---	236
(3) Tākursi	---	237
(4) Brahma Vūcaraja	---	237
(5) Chītara Thōlia	---	238
(6) Vidyā Bhūṣaṇa	---	238
(7) Brahma Rāymall	---	238
(8) Ānandaghana	---	239
(9) Brahma Kāpūr Candra	---	240
(10) Hemrāja II	---	241
(11) Harṣa Kīrti	---	241
(12) Brahma Gyānā Sāgar	---	241
(13) Jodhrāja Godikā	---	242
(14) Kiśansingh	---	243
(15) Sewāram Pāṭni	---	244
(16) Jai Candra Chābra	---	244
(17) Rishabh Dāsa Nigotiā	---	245
(18) Hīrā	---	245
(19) Nemicandra	---	245
(20) Khusālcandra Kālā	---	246

PARTICULARS

PAGE No.

(21) Ajayarāj Pāṭṇī	...	246
(22) Mahā Paṇḍit Toḍarmal	...	247
(23) Srutasāgar	...	248
(24) Bhāi Raymaila	...	248
(25) Daulat Rāma Kāslīwāl	...	248
(26) Dilā Rāma	...	249
(27) Bhaṭṭāraka Vijaya Kirti	...	250
(28) Harikriṣṇa Pāṇḍe	...	250
(29) Deep Canda Kāslīwāl	...	251
(30) Sadāsukh Kāslīwāl	...	251
(31) Pannā Lāl Caudhari	...	252
(32) Pāras Dāsa Nigotiā	...	252
(33) Budha Jana	...	252
(34) Kesari Singh	...	252
(35) Bābā Dūlīcanda	...	253
(36) Nathulal Doshi	...	253

PRAKRIT & APABHRAMSA WORKS;

Discoveries of the various works	...	254
1—Pāsa Cariya	...	255
2—Guru Parvādi or Paṭṭāvali	...	255
3—Sāntīṇāha Cariu	...	256
4—P.ākṛit Chanda Koṣa	...	256
5—Paum Cariya Ṭippana	...	257
6—Ānaṇḍā	...	257
7—An old lettā in Prākṛit	...	258
8—Sripāla Cariu	...	259
9—Pāsa Ṇahā Cariu (Parśvanātha Carita)	...	260
10—Sambhava Jina Cariu	...	262
11—Pingal Catuṣṭī Rūpaka	...	262
12—Neminātha Cariu	...	264
13—Yogasāra	...	264
14—Vidhavā Śīla Samrakṣaṇopāya	...	265
15—Sandesa Rāsa Ṭippana	...	266
16—Pārśvanātha Purāṇa	...	266
17—Jambu Swāmi Cariu	...	266

SAMSKRIT WORKS

1. Meghābhūdaya Kāvya	...	267
2. Jitasāra Samuccaya	...	267

PARTICULARS

PAGE No.

3. Nyāya Vārtika Ṭippaṇa	...	267
4. Ādhyātma Rahasya	...	268
5. Commentary on Bhopāl Caturvinsati Stotra	...	269
6. Commentary on Kīratārjuniya	...	269
7. Srāvaka Dharma Prakaraṇa	...	270
8. Uttarapurāṇa Ṭippaṇa	...	270
9. Pārśvanātha Cariu	...	270
10. Sulocanā Cariu	...	271
11. Rājvaṇṣa Varṇana	...	271

HINDĪ & RĀJASTHĀNĪ WORS

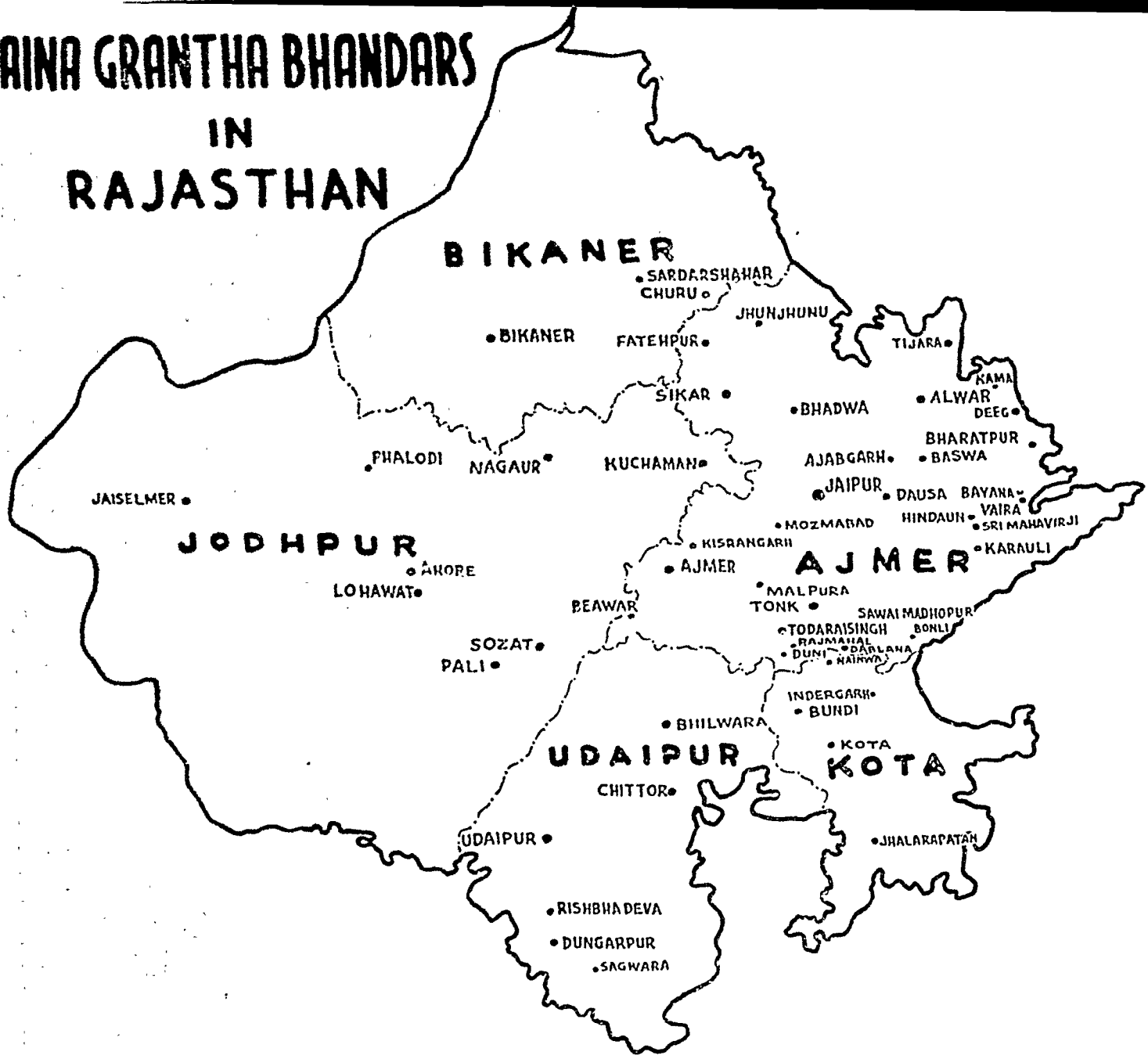
(1) Jinadatta Carita	...	273
(2) Caubīsī Gīta	...	274
(3) Pradyumna Carita	...	275
(4) Bārahkhari Dohā	...	277
(5) Sīkhāmaṇi Rāsa	...	277
(6) Ādinātha Stavan	...	278
(7) Tīrthamāla Stavan	...	278
(8) Rāya Hammirde Caupai	...	279
(9) Dūngar kī Bāvani	...	279
(10) Sakal Kīrti Rāsa	...	280
(11) Holī Rāsa	...	281
(12) Budhi Prākāśa	...	282
(13) Neminātha Rāsa	...	283
(14) Bāvani	...	284
(15) Santoṣa Jayatilak	...	285
(16) Cetana Pudgal Dhamāla	...	286
(17) Nemī Rājul Gīta	...	287
(18) Vikramāditya Carita	...	287
(19) Bali Bhadra Rāsa	...	288
(20) Madhavānal Prabandha	...	289
(21) Nemīnātha Rāsa	...	290
(22) Nala Damyanti Carita	...	291
(23) Bhavisya Datta Rāsa	...	291
(24) Rāgmālā or Kāsam Rasik Vilāsa	...	293
(25) Jīwandhara Rāsa	...	294
(26) Rohaṇi Vrata Rāsa	...	294
(27) Hanumata Rāsa	...	295

PARTICULARS

PAGE No.

(28) Dayā Rāsa	...	295
(29) Sripāla Sobhāgī Rāsa	...	295
(30) Argalpura Jina Deva Vandanā	...	296
(31) Guru Chanda	...	297
(32) Mahāvīra Chanda	...	297
(33) Tattvasāra Duhā	...	298
(34) Bāvani	...	298
(35) Nemīnātha Gīta	...	299
(36) Laghu Sīta Sati	...	300
(37) Rājāvali Dohā	...	300
(38) Nemisvara Vivāhlo	...	302
(39) Parśvānātha Rāsa	...	302
(40) Jyotiṣa Sāra	...	304
(41) Vaṇika Priyā	...	304
(42) Dohā Śatak	...	306
(43) Mānjhā	...	307
(44) Adhyātma Savaiyā	...	308
(45) Gorā Bādal Kathā	...	309
(46) Dharma Parīkṣā	...	311
(47) Harivaṇśa Purāṇa Bhāṣā	...	312
(48) Hīndī commentary on Bhaktāmara Stotra	...	312
(49) Nāsiketa Purāṇa	...	313
(50) Alankāra Mālā	...	314
(51) Bhaṭṭāraka Paṭṭāvali	...	315
(a) Appendix. I	...	317-322
(b) Appendix. II	...	323-326
(c) Appendix. III	...	326-329
(d) Appendix. IV	...	330-346
(e) Appendix. V	...	347-356
(f) Appendix. VI	...	357-362
(g) Appendix. VII	...	363-367
(52) Index of Printed Books	...	368-370

AINA GRANTHA BHANDARS IN RAJASTHAN



INTRODUCTION

In ancient India writing was not in practice. The memory of the people was so sharp that they felt little need for the art of writing. It was considered to be a sin to reduce the sacred texts to writing. So education was imparted orally from generation to generation. It was not the case with the Jainas only. The non-Jainas also had the same method of imparting the knowledge. The entire Vedic Literature in the beginning was oral, The texts were ordinarily recited and handed down orally from preceptor to disciple. The students used to get the texts by heart without a single error in pronunciation and accent for which there are definite rules. The Vedās are called Śruti owing to this oral system of learning.

According to the Jaina legends the gospels preached by all the Tīrthaṅkaras were oral and upto Mahāvīra, the last and twenty-fourth Tīrthaṅkara the same system of preaching the sermons orally remained in practice but the art of writing existed in Mahāvīra's time though it was not used in writing down the books. According to Jaina Purāṇas¹ the first Tīrthaṅkara Lord Rīṣabhadeva taught his two daughters named Brāhmī and Sundarī. The Brāhmī script was later on became famous after her name². There are references in ĀVAŚYAKANIRYUKTI BHĀṢYA that Brāhmī script was originated by Lord Ādinātha. Thus the Jainas also shared the general Indian averseness to reduce the sacred texts into writing. When the literature grew more voluminous, the sūtra system was adopted as it was a very easy form for remembering the sacred literature. Much knowledge can be imparted in few words. The teachings of Lord Mahāvīra were reduced to Sūtra form by Gautama Gaṇdhara who was the head of Jaina hierachy and received direct teachings from omniscient Mahāvīra. Thus the whole of the Dwādaśāṅga Vāṇī is in Sūtra form. But gradually the sūtra system also could not help in preserving knowledge and the general attitude for not reducing the sacred texts into writing was modified.

1. इत्युक्त्वा मधुराशास्य विस्तीर्णो हेमपट्टके ।
अधिवास्य स्वचित्तस्थां श्रुतदेवीं सपर्यया ॥ १०३ ॥
विभुः करद्वयेनाभ्यां लिखन्नक्षरमालिकाम् ।
उपादिगल्लिपिं संख्यास्थानं चाङ्कुरनुक्रमात् ॥ १०४ ॥

—Ādipurāṇa, 16th Parwa

2. (a) लेहं निविवीहाणं जिह्वेण वंभीड दाह्णिणं करेण ।

—Āvaśyakaniryukti Bhāṣya

- (b) तथा 'वंभी' ति ब्राह्मी=आदिदेवस्य भागवतो दुहिता ब्राह्मी वा संस्कृतादिभेदा वाणी
तामाश्रित्य तेनैव दर्शिता अक्षरलेखनप्रविद्या सा ब्राह्मी लिपिः ।

—Samavāyāṅga Sūtra Tīkā P. 36

WHY SACRED TEXTS WERE REDUCED TO WRITING

The sacred texts which were previously in the form of sūtrās began to increase rapidly. Besides, new works came into being, texts on several subjects were written and commentaries and bhāṣyas on the original texts were made and this multiplication of knowledge necessitated the reduction of the sacred texts to writing.

RECURRING & DEVASTATING FAMINES

After the nirvāṇ of Mahāvīra in 527 B. C.¹ famines visited the land pretty often². During Maurya Candra Gupta's reign there was a continuous draught for 12 years. This was followed by another famine which also lasted for a long time. After the time of Sthool Bhadra, there was again a famine³. In short, after nirvāṇ of Mahāvīra several famines came in the country and due to these famines the retentive power of the memory of people began to decline.

Owing to the frequent famines many Jaina monks died. The knowledge which was in the memory could not be saved from destruction. Owing to only these famines Ācārya Bhadra Bāhu who had the complete knowledge of the sacred texts also migrated to south with a large body of Jaina monks numbering about twelve thousand⁴, where most of the monks died. After the death of Bhadra Bāhu the complete knowledge of the sacred texts was lost.

CONFERENCES TO PRESERVE THE TEXTS

In the absence of Bhadra Bāhu who migrated to South India, Sthūla Bhadra who had the less knowledge of the Pūrvas became the Head of the Community which remained behind in Magadha. There was fear that the knowledge of the sacred texts might lapse into oblivion. A council of the Jaina monks who were in the North India was convened in Pātliputra at which eleven Aṅgās were compiled and the remnants of 14 Pūrvas were united to form 12 th Aṅga, the Ditthivāya. This was the first attempt made by Jāinas to reduce the sacred texts to writing. But when the adherents of Ācārya Bhadra Bāhu returned to North, they saw a big change among the Śādhus. It is also said that they had also changed the sacred texts though slightly. At this time Digambaras refused to acknowledge the canons compiled by Sthūla Bhadra and his followers and they declared that the Pūrvas and Aṅgas taught by Mahāvīra were lost to a great extent.

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1. Jacobi-Kalpa Sūtra- Introduction P. 8.
 2. Ancient India Vol. III, by T. C. Shah.
 3. History of Jain Monachism by S. B. Deo. P. 20
 4. Mediaeval Jainism by B. A. Saletore P. 3

After the Pāṇinīya conference several attempts might have been made to compile and reduce the sacred texts into writing, but two of them are important, one made by Digambaras and the other by Svetāmbaras. As for Digambaras sources Shri Dharaśeṇācārya¹, the last Acārya who had retained the knowledge of one fraction of Aṅgās and Pūrvas felt the necessity of preserving the remaining Jñāna (knowledge). He called two sages who afterwards became famous as Puṣpadanta and Bhūtabali², and taught them the portion of the fifth aṅga. Viyāhapannatti and twelfth Aṅga Dīṭhiyāya. These were subsequently reduced into writing in Sūtra form by the two eminent pupils. Puṣpadanta composed the first 177 sūtras which are all embodied in the present "SATPRARŪPANĀ" and his colleague Bhūtabali composed the rest which is called ṢAṬA-KHANDĀGAMA. The date of composition of the above work is about 1st or second century B.C.

As per Svetāmbaras³ sources it has been stated that a second attempt was made in Vir Samvat 980 (in about the middle of 5th or beginning of the 6th Century). A council was held at Vallabhī in Gujrāt for the purpose of collecting the sacred texts and writing them down. The Conference was attended by a large number of Jaina monks and was presided by Devardhigaṇi Kṣamāśramaṇa, the head of the school and with the common consent by the Jaina monks who were present at that time, the Aṅgas and upāṅgas were committed to writing.

Thus it is certain that the system of writing down the manuscripts was in practice even before Bhadra Bāhu as the works of Sidhānta cannot have originated at one period. It may be true that canons which were compiled by Puṣpadanta and Devardhigaṇi was the result of a literary activity that must have begun as soon as the organisation of monastic life was firmly established. As a matter of fact there are inscriptions of the 1st and 2nd century B.C. which confirm that the art of writing was much developed in those days. Thus it can safely be said that Devardhigaṇi's labour consisted merely of compiling the sacred texts partly with the help of old manuscripts and partly on the basis of oral traditions. This was the beginning of the religious manuscripts.

FACTORS WHICH HELPED THE ESTABLISHMENT OF THE GRANTHA BHANDĀRS

When the method of writing down the sacred texts was fully adopted, it was but natural that great and best efforts were made to write down all the texts which were in existence. On seeing the increasing number of the manuscripts day by

1. Preface to Mahābandha p. 14 and Śrutāvatār p. 316

2. Ibid. by Vivudh Śrīdhar

3. Bhārtiya Jaina Śramaṇa Sanskriti Ane Lekhan Kalā. p. 16

day, the Ācāryas and the Head of Community decided that the temples should be the place where these manuscripts should be preserved as they were the only place where the manuscripts could be kept safe and could be easily accessible to the scholars. The place began to be called by the name of Grantha Bhandārs i.e. Storehouses of knowledge. They are also called Śāstra Bhandārs.

SĀDHU'S WORK

The Jaina monks gave their best support to the establishment of the Grantha Bhandārs as they realised their great educational and social value. Since Ācārya Bhadra Bāhu upto 16th Century A.D. there were powerful personalities among them and their influence on the public was tremendous. They used to travel through out the country on foot and explained to the Jaina intelligentsia the importance of the sacred texts. Ācārya Kunda Kunda, Umāswāmi, Sidhasena, Devanandī, Devardhigaṇī, Aklank, Haribhadra Sūri, Jinasena, Guṇabhadra and Hemcandra etc, not only filled the Śāstra Bhandārs with their own works but preached the importance of writing down the manuscripts to the masses. They took initiative in the foundation of these Bhandārs. They spent the best part of their life in establishing these store houses of knowledge for the posterity¹.

They explained to the masses that writting down of the manuscripts is not only essential from the educational or religious point of view but it is also a great source of earning goodness (Punya) for future. If we read the praśastis which are written at the end of the manuscripts, we shall see that most of the manuscripts have been copied out due to the result of teachings of these monks². The Ācāryas prea-

(1) एहं सत्यं जो लिहइ लिहावइ, पढइ पढावह कहइ कहावइ ।

जो गुरु गारि एहं मणि भावइ, पुणह अहिउ पुण्यफल व पावइ ॥

—Vaddhāmāṇ Kahā by Narsena

ये लेखयन्ति जिनशासनपुस्तकानि, व्याख्यानयन्ति च पठन्ति च पाठयन्ति ।

श्रवणन्ति रक्षणविधी च समाद्रयन्ते, ते देवमर्त्यशिवशर्म नरा लभन्ते ॥

—Updeśa Tarangani.

(2) ये लेखयन्ति सकलं मुघियौजुयोगं शब्दानुशासनमशेषमलंकृतीश्च ।

छन्दानि शास्त्रमपर च परीपकारसम्पादनैकनिपुणाः पुरुषोत्तमास्ते ॥६४॥

किं किं नैनं कृतं न किं विवर्षितं दानप्रदत्तं न किं ।

केवाज्जत्र निवारिता तनुमतां मोहार्णवे मज्जताम् ॥६५॥

नो पुण्यं किमुपाजितं किमु यशस्तारं न विस्तारितं ।

सत्कल्याणकदापकारणमिदं यैः शासनं लेखितम् ॥६६॥

ched that one who does not write or persuade others to write the Granthas or manuscripts, is good for nothing. Only those persons are regarded high and noble who distribute the manuscripts to others for the sake of spreading knowledge¹.

At the end of most of the manuscripts we find the following words written “one who writes or makes individuals to write, one who hears or one who makes others to hear, one who gives or one who makes others to distribute, is noble and sharer of Puṇya. He will surely attain Nirvāṇ some day. The Jaina teachers also stressed the daily reading of these manuscripts and due to inclusion of the Swādhyaṃ (self-reading) in the six duties for a layman, the system of writing of the manuscripts increased day by day and more and more books were placed in the śāstra bhaṇḍārs as they were the centres of reading.

BHATTĀRKAS & JATĪS

Bhattārkas and Jatīs or Śrīpūjyas and their disciples called Mandalācāryas, Pāṇḍyās and Brahmācārīs etc. were the originators of the Caityawāsi system. The Bhattārkas and Jatīs had great influence on the Jaina community for about seven to eight hundred years. Besides their other contributions to the Jaina community, their services towards the establishment of the Śāstra Bhaṇḍārs were valuable and noteworthy. Though they used to travel throughout the country but for a sufficient time and specially in rainy season they used to live at fixed places and such places of their stay became the centres of the manuscript libraries. They were great scholars also. They wrote works themselves and placed their copies in the various temples. Even today the centres of these Jaina Monks are the big centres of Śāstra Bhaṇḍārs, namely Nāgaur, Āmer, Ajmer, Pātan, Jaisalmer, Ahmedābād, Bikāner, Jaipur, Kāranjā, Dūngarpur, Jainabidri. All the Grantha Bhaṇḍārs were established by these Bhattārkas. As for example the Śāstra Bhaṇḍār of Āmer was established by the Bhattārak Mahendra kīrti in the 17th Century. The Granth Bhaṇḍār of Ajmer was founded by the Bhattārak in 12th Century. The famous Granth Bhaṇḍārs of Nāgaur and Jaisalmer were established in Samvat 1572 (1515 A.D.) and in 12th Century respectively. They used to engage several scholars and copyists to copy out the works. On

-
- (1) (a) तहि केवलि चरिउ अमरछरेण, णायणांदी विरयउ विछरेण ।
जो पढइ सुणइ भावइ लिहेइ, सो सासय सुहु अविरल लहेइ ॥

—Sudaṇṣaṇa Cariyu by Naynandi

- (b) पढै सुणै उपजै सुबुधि हवै, कल्याण शुभ सुख धरण ।
मन हरसि मनोहर इम कहै, सकल संघ मंगल करण ॥

—Dharma Parikṣā by Manohardās

religious days they pressed the masses to present such manuscripts to the temples and Granth Bhandārs. Most of the manuscripts which are available in the Libraries, were presented to the temples by the Śrāvakas on the advice of these monks.

(1) As for example a copy of Uttarapurāṇa of Puṣpadanta was presented to Muni Dharmacandra by Śrī Paharāja and Dhanaraj and his wife Pātamdey in Saṁvat 1577 (1520 A.D.) after getting the manuscript written¹.

(2) In Saṁvat 1533 (1476 A.D.) Dhanakumār Carita was copied for the sake of Muni Ratan Bhūṣaṇa and presented to him by Sāha and Dāsā at Nayanpur².

(3) In Saṁvat 1616 (1559 A.D.) the manuscript of Pāṇḍava Purāṇa was presented to Mandalācārya Lalitakīrti at Āmer by Śrī Nemā in the Neminatha Jain temple³.

(4) The manuscript of Yaśodhara Carita was presented to Ācārya Śubha Candra who was the pupil of Bhattārak Candrakīrti by Sāh Nāthu in Saṁvat 1661 (1504 A.D.)⁴

(1) संवत् १५७७ वर्षे.....नागपुर वास्तव्ये साधु अर्हदास तद्भार्या अल्हासिरि तत्पुत्र साधु पहराज द्वितीय धनराज भार्या पाटमदे एतैरिदं शास्त्रं लिखाप्य मुनिश्रीधर्मचंद्राय दत्तं ।

--Uttarapurāṇa Tīka-Āmer Śāstra Bhandār

(2) संवत् १५३३ वर्षे पीप सुदि ३ गुरौ श्रवणक्षत्रे श्रीनयनपुरे सुरत्राण गयासुद्धिन राज्ये.....तच्छिष्य मुनि रत्नभूषण तन्निमित्ते खंडेलवालान्वये साह नाथू तद्भार्या नैणसिरि तयो पुत्राः पचायण भार्या पुंसरी । साह तेजा भार्या तेजासिरि तत्पुत्र साह डूंगर । साह गोलहा भार्या गोलहसिरी तयोः पुत्री साह दासा तयोः निजज्ञानावरणीय कर्मक्षयार्थमिदं धन्यकुमारचरित्रं स्वहस्तेन प्रदत्तं ।

--Praśasti Sangraha Āmer Śāstra Bhandār-Jaipur

(3) संवत् १६१६ वर्षे भाद्रपदमासे शुक्लपक्षे चतुर्दशीतिथौ बुधवासरे घनिष्ठानक्षत्रे आमेर महादुर्गे श्रीनेमिनाथजिनैचत्त्यालये श्री राजाधिराजभारामल्लराजप्रवर्तमाने.....साह नेमा इदं शास्त्रं पांडवपुराणनामानं मंडलाचार्यश्रीललितकीर्तये घटापितं दशलक्षणा-व्रतोद्योतनार्थं ।

--Pāṇḍava Purāṇa-Āmer Śāstra Bhandār-Jaipur

(4) संवत् १६६१ श्रावणमासे.....साह नाथु तेनेदं यशोधरचरित्रं लिखाप्य भट्टारक श्री चन्द्रकीर्ति तस्य शिष्य आचार्यशुभचन्द्राय दत्तं कर्मक्षयनिमित्तं ।

--Yaśodhara Carita.

(5) In the year 1634 Bāi Karmā presented Jai Kumār purāṇa to Brahma-kāmarāja in the city named Surat¹.

(6) Ādipurāṇa was presented to Bhaṭṭārak Surendra Kīrti by Dewān Balca-ndra Chābra in Samvat 1833 (1766 A. D.)²

(7) Pravacana Sāra was presented to Muni Dharma Candra in Samvat 1577 (1502 A.D) at Nagaur³.

(8) Bhāva Sangraha of Devasena was presented to Ācārya Lalitakīrti by Sah Malu in Samvat 1609 (1552 A.D) at Śerpur⁴.

(9) In Samvat 1551 (1494 A.D.) Labdhisār was presented to Muni Laxmī Candra by sri Pāsa śah at Medpāt śripur Nagar⁵.

(10) In Samvat 1632 (1575 A.D) Praśnottara Śrāvakācar of Sakalkīrti was copied by Pandit Ratna for Bhaṭṭārak Lalita Kīrti⁶.

Moreover whenever, they found any manuscript lying, unpreserved or in a bad coundition, it was placed in the Sāstra Bhandār by these monks, Due to this system of collection we find today several manuscripts written outside the places where the Sāstra Bhandārs are situated. Thus the institutions of Bhattārkas and Śrī Pūjyas were the best supporters in the establishment, safe preservation and enhancement of the Sāstra Bhandārs. Their services in this respect will always be remembered.

- (1) संवत् १६६१ वर्षे गुज्जर्देशे श्री सूरतविदार श्रीवासपूज्यचैत्यालये हं वडजातीय.....
.....वाई करमा ब्रह्मश्रीकामराजाय जयकुमारपुराणं दत्त ।

Jaikumār Purana.

- (2) संवत् १८३३ वर्षे.....भट्टारक श्री १०८ श्री सुरेन्द्रकीर्तये दीवानश्रीबालचन्द
छावडागोत्रस्तद्विधं दणलक्षणव्रतोद्यापनार्थ इदं पुस्तकं घटापितं ।

--Ādipurāṇa--Āmer Sāstra Bhandār-Jaipur

- (3) Āmer Bhandār Praśasti Sangrah Page. 36

- (4) Rājasthān ke Sāstra Bhandār ki Grantha Suchi Vol III. p. 21

- (5) --do - p. 32

- (6) --do-- p. 32

RULERS & ADMINISTRATORS

Rulers and Statesmen contributed equally to the establishment and preservation of the Jaina Grantha Bhaṇḍārs. The Rulers who were non-Jainas also saved these Bhaṇḍārs from destruction. The South India dynasties like Rāṣṭrakūṭas, Cālukyas, Pandyās and Gangās gave their best assistance to these Bhaṇḍārs and due to the support of these kings, there are still great centres of literature. Mahārāja Jaya Singh Sidha Rāy who was very fond of learning established a Royal Library by getting good many books written on the different subjects. He got several copies of Sidha Hema Vyākaraṇa prepared and presented them to the scholars and various Grantha Bhaṇḍārs. Kumārpāla established 21 Śāstra Bhaṇḍārs in every one of which he placed a copy of Kalpa Sūtra written in golden ink¹. He at his Guru Hemcandra's advice employed several hundred scribes to make copies of the scriptures and distributed them all over India. A number of manuscripts still exists. He himself used to visit the libraries and took much interest in them. Pethaḍadeva, the Minister of Māṇḍavgarh also established seven Bhaṇḍārs.

Among the Administrators, ministers and Dewāns of the various states who founded and gave support to the establishment of the Śāstra Bhaṇḍārs may be mentioned the names of Vastupāl, Tejapāl, Pethaḍa Sāh of Mandava, Bharata, Nanna, Nānū Godhā, Balcandra Chābrā, Amarcanda and others. Vastupāl and Tejapāl were interested in establishing the Śāstra Bhaṇḍārs. Vastupāl² who built one of the famous temples at Mount Abu, established a Bhaṇḍār also at a cost of 18 lakhs, which was later on destroyed by the Muslim invaders. Vastupāl wrote one manuscript with golden ink and six manuscripts on Palm leaves. Pethaḍa³ Sāh the minister of Māṇḍavagrah was the follower of Ācārya Dharma Sūri and during the preach of his Guru whenever there comes name of Gautama, the minister presented one gold coin for the writing of the manuscripts. He established seven Śāstra Bhaṇḍārs including one at Abu at a cost of 36 thousand gold coins. He provided silken satchels and gold plates to protect leaves from thumb impression at the time of reading. Nānū Godhā⁴ who was the minister of Rājā Mānsingha requested Śrī Bhaṭṭāraka Gyāṅkīrī to compose Yaśodhara Carita. Bal Candra⁵ Chabra and Amar Candra who

1. श्रीकुमारपालेन सप्तशतलेखकपाश्चात्फलक्ष ३६ सहस्रागमस्य सप्तप्रतयः सौवर्णाक्षराः श्रीहेमाचार्यप्रणीतव्याकरण-चरितादिग्रन्थानामेकविंशति प्रतयो लेखिताः ।

—Upadeśa Taraṅgiṇi p. 140

2. Bhārṭiya Jaina Śramaṇa Samskriti Ane Lakhan Kalā by Muni Punya Vijai. p. 83
3. Updeśa Taraṅgiṇi page 134.
4. Yaśodhar Carita preserved in Āmer Śāstra Bhaṇḍār, Jaipur.
5. Vira Vānī vol. I

were the Dewāns of the Rulers of Jaipur State, got written several manuscripts and distributed to the various Śāstra Bhandārs of Jaipur City. They also constructed Jain temples in Jaipur City and established Śāstra Bhandārs in them.

Bharat¹ and Nanna, the ministers of Raṣtrakūṭa dynasty in Mānyakheṭa requested the famous poet Puṣpadanta to compose Mahāpurāṇa in Apabhraṃśa language in 9th Century and patronised the poet. The minister also got many copies of the Mahāpurāṇa and distributed them in various parts of India.

Mohan Dāsa who was the Dewān of Mahārājā Sawai Jai Singh (1678 to 1724) constructed a very big temple in Āmer and established a Grantha Bhanār in it.²

Dewān Ramcandra Chābrā (1784), Rao Kripārām Pāndyā (1782 to 1790) and several other Dewāns of Āmer and Jaipur gave their full support for the establishment of Granth Bhandārs and copying out the manuscripts for distribution.

Ś R Ā V A K A S

The Śrāvakas played a prominent part in the preservation of these Bhandārs. They enhanced the number of manuscripts by their presentation to Śāstra Bhandārs. On every religious day they used to offer some book. They used to request the scholars and monks to compose the new works and when the new works were completed they got several copies written and presented one copy to each Śāstra Bhandār. They gave support to the scholars. Caudharī Devarāj, Nemicanda Śrīdhar, Sādhu Bhullan, Todarmal, Harsa Sāha, Hemrāj were among the thousands of Śrāvakas who requested the scholars and got prepared the manuscripts. The most important and valuable contribution of these Śrāvakas was that they always wanted the books in the common and national language and also requested the authors either to translate the original works into common language or to compose the new one so that they could easily be able to read these works themselves. Moreover there were several merchants and bankers who got written several copies of these manuscripts and distributed them to the various manuscript libraries for the sake of reading. After the down fall of the institution of Bhaṭṭārakas, they saved the Śāstra Bhandārs from disintegration. They took the management in their own hands and in the time of muslim attacks they concealed them in the basements of the temples. In the later period of 17th to 19th Century, there had been many Hindi Scholars in Rājasthān and Gujrāt who not only composed the works but also shared equally in

1. Uttara Purāṇa of Puṣpadanta.

2. Vīravāni, Jaipur. Vol. I.

writing down the manuscripts and supplied them to various places. They were so enthusiastic that as soon as the learned scholar Pandit Toḍar Mal of Jaipur (18th Century) translated the voluminous Prākṛit work of Gommaṭasār into Hindi prose, the manuscript copies of this work were got written down and supplied to important Bhandārs of not only of Upper India but of South India also. In the later period they formed an institution where only copying out of manuscripts was done. These institutions existed in most of the important literary centres such as Āmer, Sāṅgāner, Cāksu Toḍāraisingh, Nāgaur, Jaisalmer, Ḍuṅgarpur, Sāgwāra, Sāmbhar etc. Such an institution was closed only 40 years ago in the Jaipur City after the system of printing came fully in vogue.

Some of the names of the Śrāvakas out of the thousands are given here under:—

(1) Dharmā Sāh under the preachings of Jīna Bhadrā Sūri presented some manuscripts written on palm leaves to the Bhandār of Jaisalmer.¹

(2) Sahajapāl who lived in Ahmedābād wrote himself hundred manuscripts for presentation to the Grantha Bhandārs.²

(3) Devasunder and Somasunder of Tapāgacha undertook the restoration of Bhandārs at Pāṭan and Khambāt.³

Raidhu, the famous Apabhraṁśa poet wrote more than twenty books in Apabhraṁśa language and every one of them was composed on the initiative of the Śrāvakas. The poet also presented his works to the Śrāvakas after giving their full description. In his Dhaṅkumāra⁴ Carita he gives full story of Naṭṭala Śāh who requested him to compose the work. Naṭṭala Śāh was famous throughout India and

१. संवत् १४८७ वर्षे श्रीवरतरगच्छे श्रीजिनराजमूरिपट्टालंकार श्रीगच्छनायक श्रीजिनभद्र मूर्तिगुरुणामुपदेशेन पुस्तकमेतन्निलगितं, ओघितं च । लिखापितं शाह वरणाकेन नृनसाड्या महिनेन ।

२. श्रीमदहम्मदावादवास्तव्यः संवनायकः । सहजपालनामाऽऽसीत्, पुण्यप्राग्भारभासुरः ॥१५॥
जानावरणकर्मोत्थध्वान्तध्वंसविवित्तया । गुरुणामुपदेशेन, ससंघपतिरादरात् ॥२३॥
पद्मार्द्रप्रियापुत्रविमलदाससंयुतः । अलेखयत् स्वयं वृत्तेरमुष्याः शतशः प्रतीन् ॥२४॥

Prasasti of Kalpa Kirnawali

3. A Descriptive Catalogue of Manuscripts in the Jain Bhandārs of Pāṭan P. 40

4. Prasastri Sangrah of Āmer Śāstra Bhandār, Jaipur. P. 105.

had his business in all the provinces at that time. He also requested Kavi Śrīdhara to compose Parswanātha Caritra in the year 1189 A.D.

Māṇṇika Rāja wrote his Nāga Kumāra Carita at the request of Toḍar Mal who was famous in his time as Vastupāl was famous in 12th Century in Gujrāt.¹

Yaśah Kīrti composed the Pāṇḍava Purāṇa in Apabhraṃsa language and presented his work to Kśemrāja the son of Vilha.²

Jinadatta Carita, a Hindi work of 12th Century was composed by Rajasing on the request of the Śrāvakas.³

Ḍūṅgara kī Bāvanī was constructed by the poet Padam Nābha on the request of Ḍūṅgara in 15th Century.⁴

Caubī Gīta was composed by Delha on the request of some Śrāvakās in the 14th Century.⁵

Jambū Swāmi Carita was composed by Śrī Nāthurām on the request of Kīśan Dev son of Mool Cānda.⁶

Jain ladies also took great interest in getting the manuscripts written by the scholars and copyists. Poet Śhrīdhar, wrote his Bhaviśyadatta Carita on the request of Rūpaṇī wife of Nārayan.⁷

TEMPLES

Except a few, all the Grantha Bhaṇḍārs are situated in the Jaina temples and Upāsārās. This shows that in the past these temples remained the centres of learning. The Bhaṭṭārkas, Jaṭīs and Pāṇḍyās, and also some of the scholars used to live in the temple and worked there. They also imparted the religious and other

1. Praśasti Sangraha of Āmer Śāstra Bhaṇḍāra, Jaipur. P. 113

2. Ibid. P. 122.

3. Manuscript preserved in Śāstra Bhaṇḍāra, Jain Temple Paṭodi, Jaipur.

4. Śāstra Bhaṇḍār Tholiyā Jaina Temple, Jaipur.

5. Rajasthan ke Śāstra Bhaṇḍāron kī Sucī, Part II. P. 379

6. -do- Part III. page 211

7. Praśasti Sangrah of Āmer Śāstra Bhaṇḍār, Jaipur. P. 153.

kinds of education to the students at their residence. Students were not taught only religious books but other subjects also such as Grammer, Āyurveda, Jyotiśa and Mathematics etc.

We find a Jaina temple even where there are only a few families and in every temple there is a Grantha Bhandār attached to it having a small or large number of manuscripts. This shows that not only in the past but even today the temples are the centres of intellectual activities. This condition is specially applicable to the Jaina temples of Rājasthān. The Grantha Bhandārs of Nāgaur, Jaisalmer, Bikāner, Alwar, Bharatpur, Jaipur Ajmer, Tonk, Udaipur, Dūngarpur, Koṭa, Būndī, Kāmā, Deeg etc. are situated in temples only.

MATERIAL USED FOR MANUSCRIPTS

Manuscripts which are housed in the Grantha Bhandārs are of various kinds. In the VRIHAD KALPA SŪTRA five kinds of books are described:-

गन्धीपुस्तकः कच्छपीपुस्तकः मुष्टिपुस्तकः सम्पुटफलकः
छेदपाटीपुस्तकश्चेति पुस्तकाः ।

These five kinds of books are mainly those which are written on palm leaves. Now we shall consider the various kinds of material on which manuscripts were written. Some of them which are found frequent in the Grantha Bhandārs are as follows :-

Manuscripts written on Palm Leaves

Manuscripts written on Bhojpatra

Manuscripts written on Cloth

Manuscripts written on Paper

Manuscripts written on Paper

Manuscripts written on Copper Plates

MANUSCRIPTS ON PALM LEAVES

When the system of reducing the sacred texts into writing was adopted, palm leaves were used for writing. Before 13th Century, the paper industry was neither developed adequately nor was it considered proper to write the manuscripts on paper. The oldest dated manuscript found in one of the Grantha Bhandārs of Jaisalmer is of 11th Century and is written on palm leaves. This is a manuscript of OGHA NIRYUKTI VRITTI of Samvat 1117 i.e. 1060 A D. There is a description

found in the KUMĀRPĀL PRABANDH that once the King Kumārpāl went to visit the library. Seeing that the books were being written on paper he enquired the reasons for this and he was told that due to the shortage of palm leaves the papers were used.¹

The manuscripts written on pālm leaves are frequently available in the Bhaṇḍārs of South India in a good number and in the Bhaṇḍārs of Paṭṭan, Cambay, Dhalaka, Karnāvatī, Vijapur, Candawāti, Jaisalmer, and Prahladanpur. The pālm leaves manuscripts are also of various kinds such as written in ordinary ink, and in golden ink and illustrated one.

All the pālm leaves manuscripts have either one hole in the middle or with two holes on the left and the right in case of long manuscripts. The manuscripts are generally placed between two wooden plates.

MANUSCRIPTS WRITTEN ON CLOTH

Cloth was a material used by Jaina Scholars for the manuscripts and specially the Citra Paṭās. Yantra Paṭās, small Stotrās (prayers) and other such material used to be written on cloth. The earliest manuscript written on cloth and found in Jaina Śāstra Bhaṇḍār of Paṭṭan is of 1361 A.D. This manuscript consists of 92 leaves measuring 25"x5". The manuscript is well preserved and the letters are very clear. The other manuscript is of 1396 A. D. and is Sangrahaṇi Ṭippaṅkam preserved in the same Bhaṇḍār. There is another manuscript Pratiṣṭhā Pāṭha in the Grantha Bhaṇḍār of Pārswanātha Jaina Temple of Jaipur. This manuscript was written in the 17th Century. Some manuscripts are illustrated with coloured pictures which represent the Tīrthaṅkars. There is a painting on cloth in a Grantha Bhaṇḍār Pāṭodi Jain temple, Jaipur in which the idea how the Rājputa Rulers became dependent on the British, is shown. The maps of three worlds, Jambū Dwīpa, Videha Kṣetra, Aḍhai Dwīpa and other places according to the Jaina Geography are available in abundance in the Grantha Bhaṇḍārs.

MANUSCRIPTS ON PAPER

In most of the Grantha Bhaṇḍārs in Northern India, manuscripts are generally found written on paper. But there is no such manuscript written before

१. एकदा प्रातर्गुरून् सर्वसाधूँश्च वन्दित्वा लेखकशालाविलोकनाय गतः । लेखकाः कागदपत्राणि लिखन्तो दण्डाः । ततःगुरुपार्श्वे पृच्छा । गुरुभिरुचे श्रीचौलुक्यदेव ! सम्प्रति श्रीताडपत्राणां वृटिरस्ति जानकोशे. अतः कागदपत्रेषु ग्रन्थलेखनमिति ।

13th Century. Manuscript written in 13th Century are good in number in some Bhandārs of Rājasthān as well as of Gujrāt. This shows that in 13th Century the paper industry was much developed. The paper was manufactured in various places of India and was widely manufactured in Rājputānā also. The paper Industry was carried out at some places, such as Sāṅgāner, and Bikāner. The manuscripts which are in the several Grantha Bhandārs of Jaipur are written on paper which was prepared in Sāṅgāner which is 8 miles from Jaipur City.

The manuscripts written on paper are of several size and also of various kinds. The leaves are numbered only on one side. The corners of left and right of the several manuscripts are decorated with the various kinds of paintings in red and blue. Paper manuscripts are found written in golden and silver ink. They are also illustrated one. Such manuscripts are found generally in Swetāmbar Grantha Bhandārs. There is manuscript of Kalpasūtra written in golden ink and richly illustrated which might cost about a lakh.

Manuscripts written on wooden plates and copper plates are few in number. But all the Yantras which are in the Jaina temples are written on copper plates.

There is a large Yantra Literature in Jaina temples. All the Yantras are either on copper or bronze plates. Except these, there are silver and gold plates on which also Yantras and Mantras are written and are placed in temples.

पट्टिकातोऽलिखच्चेमां सर्वदेवामिदो गणिः ।
आत्मकर्मक्षयायाय, परोपकृतिहेतवे

—Commentary of Uttarādhyayana by
Nemi Candra (12th Century)

There is a Kāṣṭha Paṭṭikā in Jaisalmīr Bhandār which is also illustrated.

The copyists of the manuscripts used to write with special pens which were prepared by the experts. Different kinds of pens were used in writing the manuscripts on palm leaves, paper or cloth. In Sanskrit we shall see the various types of pen described in the following lines :—

ब्राह्मणी ज्वेतवर्णा च, रक्तवर्णा च क्षत्रिणी । वैश्यवी पीतवर्णा च, असुरी श्यामलेखिनी ॥१॥
ज्वेते मुखं विजानायात्, रक्ते दरिद्रता भवेत् । पीते च पुष्कला लक्ष्मीः, असुरीक्षयकारिणी ॥२॥
चिताग्रे हस्ते पुत्रमघोमुखी हस्ते धनम् । वामे च हस्ते विद्यां, दक्षिणा लेखिनी लिखेत् ॥३॥
अग्रग्रन्थिहरेदायुर्मध्यग्रन्थिहरेद्धनम् । पृष्ठग्रन्थिहरेत्, सर्वं निर्ग्रन्थिलेखिनी लिखेत् ॥४॥
नवांगुलमिता श्रेष्ठा, अष्टी वा यदि वाऽधिका । लेखिनी लेखयेन्नित्यं, धनधान्यसमागमः ॥५॥

KINDS OF INK USED

The ink used in writing the manuscripts was also of various kinds. There are six kinds and their method of preparation was also different. Three kinds of ink used for writing on palm leaves are as follow:—

1st kind

सह्वर-भृङ्ग त्रिफलाः, काशीसं लोहमेव नीली च ।

समकज्जल वोलयुता, भवति मपी ताडपत्राणाम् ॥

2nd and 3rd kind

कज्जल पा (पो) इण वोलं, भूमिलया पारदस्स लेसं च ।

उसिणजलेण विघसिया, वडिया काऊण कुट्टिज्जा ॥१॥

तत्तजलेण व पुणओ, घोलिज्जंती दढं मसी होइ ।

तेण विलिहिया पत्ता, वच्चह रयणीइ दिवसु व्व ॥२॥

कोरडए चि सरावे, अंगुलिआ कोरडम्मि कज्जलए ।

मद्दह सरावलगं, जांव चिय चि [क्क] गं मुअइ ॥३॥

पिचुमंदगुंदलेसं खायरंगुदं व वीयजलमिस्सं ।

मिज्जवि तोएण दढं, मद्दह जा तं जलं सुसइ ॥४॥

4th kind

Means of preparation for writing on the paper or cloth :—

निर्यासात् पिचुमन्दजाद् द्विगुणितो वोलस्ततः कज्जलं,

सजातं तिलतैलतो हुतवहे तीव्रातपे मर्दितम् ।

पात्रे शूलवमये तथा शन (?) जलैर्लाक्षारसैर्भावितः

सद्मन्लातक-भृङ्गराजरसयुक् सम्यग् रसोज्यं मपी ॥१॥

5th and 6th kind

मप्यर्थे क्षिप सद्गुन्दं, गुन्दार्थे वोलमेव च ।

लाक्षा वीयारसेनोच्चैर्मर्दयेत् ताम्रभाजने ॥१॥

वोलस्य द्विगुणो गुन्दो, गुन्दस्य द्विगुणा मपी ।

मर्दयेद् यामयुग्मं तु, मपी वज्रसमा भवेत् ॥१॥

There were also some rigid principles of writing the manuscripts and the writer had to follow them. How long the letters should be and of which size, where the letters should be curved and where they are required to be written in straight way:-

अक्षराणि समशीर्षाणि, वर्तुलानि घनानि च ।
 परस्परमलग्नानि, यो लिखेत् स हि लेखकः ॥
 समानि समशीर्षाणि, वर्तुलानि घनानि च ।
 मात्रासु प्रतिवद्धानि, यो जानाति स लेखकः ॥
 जीर्णपित्तान् मुसंपूर्यान् शुभश्चेत् रिणगतान् समान् ।
 अक्षरान् वै लिखेद् यस्तु, लेखकः स वरः स्मृतः ॥

QUALIFICATION OF COPYISTS

Every layman was not allowed to write or copy out the manuscripts. The writer should have been familiar with the Alphabets of every state and an expert in all the languages. He should be genius, good in talking, sensible, and having control over his INDRIYAS:

सर्वदेशाक्षराभिज्ञः सर्वभाषाविशारदः ।
 लेखकः कथितो राज्ञः सर्वाधिकरणेषु वै ॥१॥
 मेधावी, वाक्पटुर्धीरो, लघुहस्तो जितेन्द्रियः,
 परशास्त्रपरिज्ञाता, एष लेखक उच्यते ॥२॥

The writer should possess the various instruments of writing. These have been described in the following stanza:

कुंपी १ कज्जल २ देश ३ कम्बलमहो ४ मध्येच शुभ्रं कुशं ५,
 कांदी ६, कल्म ७, कृपाणिका ८, कतरणी ९, काष्ठं १० तथा कागलम् ११ ।
 कोकी १२, कोटरि १३, कल्मदान १४, क्रमणो १५, कट्टि १६ स्तथा कांकरो १७,
 एतै रम्यककाक्षरैश्च सहितः शास्त्रं च नित्यं लिखेत् ॥१॥

HANDLING THE MANUSCRIPTS

In the end of the manuscripts, the writer writes some advice for the readers. He requests the readers to handle the manuscript properly as with great difficulty the manuscript was written. They also used to write that they have done only true copy

of the manuscript from other manuscript without changing any word and if there is any mistake, they should not be blamed for the same.

अदृष्टदोषान्मतिविन्नमाद्या, यदर्थहीनं लिखितं मयाऽत्र ।

तत् सर्वमार्यैः परिशोधनीयं, कोपं न कुर्यात् खलु लेखकस्य ॥

यादृशं पुस्तकं दृष्टं, तादृशं लिखितं मया, यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥

मग्नपृष्ठिकटिग्रीवा, वक्रदृष्टिरधोमुखम् । कण्ठेन लिखितं शास्त्रं, यत्नेन परिपालयेत् ॥

वद्धमुष्ठिकटिग्रीवा, मन्ददृष्टिरधोमुखम् । कण्ठेन लिखितं शास्त्रं, यत्नेन परिपालयेत् ॥

लघु दीर्घं पदहीणं वंजराहीणं लखाणुं हुई, अजाणपणइ मूढपणह पंडित हुई ते सुधकरी भणज्यो ॥

MANAGEMENT OF THE GRANTHA BHANDĀRS

Granthas enjoy the same respect as Gods and they are respected as next to Tirthaṅkaras in the Jaina religion because what is written in the texts, originally came out from the mouth of the Tirthaṅkaras as such the Grantha Bhaṇḍārs are held in great esteem. Every one going to a temple has to visit the Grantha Bhaṇḍār also and to read some lines of a manuscript. Thus the Grantha Bhaṇḍārs have an important place in the society. The management of the Grantha Bhaṇḍārs is entrusted to such persons who are either the scholars or possess some knowledge about the manuscripts.

In ancient time, the management of the Śāstra Bhaṇḍārs was under the guidance of the monks and Sādhus. From 13th Century Bhaṭṭārakas became influential and the Śāstra Bhaṇḍārs came under their control. In the beginning they were the great scholars so they themselves managed the Śāstra Bhaṇḍārs very efficiently. They had with them several persons who used to be experts in writing and copying out the old manuscripts. Wherever they used to go, they used to keep with them a number of manuscripts. They exercised great vigilance over manuscripts. Whenever it was found that particular leaves of the manuscript were damaged, then immediately new leaves were substituted for the damaged ones. Veshthans, wooden plates were also often replaced. Some time they used to sell the manuscript to the Śrāvakas for placing them in other Śāstra Bhaṇḍārs. In short we can say that the Bhaṭṭārakas and their pupils had full control over the management of the Śāstra Bhaṇḍārs.

But after the down fall of this institution the management of the Bhaṇḍārs came into hands of the House holders. Some of the Śrāvakas were great scholars in their time. There was remarkable progress in the number of manuscripts. But some time after the management vested into the hands of illiterates and persons of backward ideas, neither the Jainas used the manuscripts nor they allowed persons of other religion to do so. Some times the manuscripts remained in locked for years and were reduced to ashes.

Generally every Bhaṇḍār whether it is a big or small is managed or run on the lines of a library. Every manuscript is entered in a register which is called Granth Sūci or catalogue of the manuscripts in which names of the manuscripts, authors and their language are quoted. The number of the register is also pasted on the Vesthanas of the manuscripts so that there may be no inconvenience in taking out the manuscripts from the Bhaṇḍārs. Previously when there was no Almirāh system, all the manuscripts were either placed in cloth bags or in wooden boxes. At present also the same system of cataloguing exists. I have seen several Grantha Bhaṇḍārs where full account was maintained of Granthas i.e. how many have been issued to the Śrāvakas for reading and how many were returned by them and how many were kept in the Śāstra Bhaṇḍārs. This account was maintained daily. Full name and address of the readers were written and receipt signatures taken in Bahīs. There was a rule according to which a complete manuscript was not given to the readers but either half of it or a smaller part was issued. There were two advantages in this system. The first was that more than one person could read the manuscript and the second was that the book could not be completely lost.

Every year either on the day of Śrūta Pancamī¹ or in the month of Bhādrapad all the manuscripts are taken out from the room and kept in the sun shine for some time so that there may be no danger to the manuscripts from worms and dampness.

In order to create some interest among the persons, the management some time arranges exhibitions in the temples on the religious days or at Śrūta Pancamī. These functions are attended by the members of the community. On these occasions they show the importance of the manuscripts.

There used to be a section in every important library where the work of writing down or copying out the new manuscripts was done. From these places outsiders also got the manuscripts written for them. These copyists were like printing presses and they used to earn their livelihood by writing the manuscripts. Pen-holders, ink and other material of writing were either supplied by the temple or they used to manage for themselves.

In these libraries daily sermons are held. A scholar reads a religious work and others listen to him. This system of Śāstra Sabhā is still in vogue at several places. The Śāstra Sabhā of Jaipur and Agra ever remained famous. In these conferences the importance of the writing down of the manuscripts is also imparted to the listeners. In the noon speeches are held. In Agra at the time of Banārsī Dāsa

1. It comes always on the 5th day of bright Jeṣṭha month.

(17th Century) there was a very good association, where the learned and old persons used to come and discuss with each other the principles of religion and other subjects. These persons used to request scholars to write new works of their choice in order to quench their thirst of learning.

Upto the 19th Century the management of the Grantha Bhandārs remained good, and great care was taken to save the manuscripts from destruction. But during the last one century due to the printing presses the care for manuscripts was less and less. When the readers could get printed books of the same author, they began to forget to read the manuscripts and as such the attention towards the safety of the manuscripts fall down. During the last 50 years the management of the Grantha Bhandārs turned from bad to worse and as such the condition of the Grantha Bhandārs at present is not good in the villages and towns.

HOW THE MANUSCRIPTS ARE PRESERVED

Manuscripts are handled with great care in the Śāstra Bhandārs by the management. There is a scientific process through which a manuscript is to be passed before it is placed in the Śāstra Bhandārs. Apart from the process there are strict instructions written at the end of the manuscript, that the manuscript was written with great difficulty so it should be preserved with great care.¹ The manuscripts are rarely given to every one because it is stated that these books when passed on into other hands are seldom returned.

लेखिनी पुस्तकं रामा परहस्ते गता गता ।
कदाचित् पुनरायाता त्रष्टा मष्टा च चुम्बिता ॥

WOODEN BOARDS

Every manuscript is placed between two wooden boards of the size of the manuscript. These boards are prepared specially for them. There may be one or two holes in the Boards. One hole is made in the centre while two holes are on both the sides of the boards so that the string in which the manuscript is strung may also pass on and the manuscript may be tightened. Wooden boards are used specially for palm leaves manuscripts but when manuscripts written on papers came into use, paper boards began to be used as they were cheaper and also available easily in the market. Cloth was used to be wrapped on these boards. Most of the manuscripts were written on paper are under the card boards.

१. कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् ।

STRING TOGETHER

As already said that palm leaves manuscripts have either one hole in the centre or two holes on both the corners. In these holes silken or cotton string used to be passed on. This string used to serve a good help to the readers while reading the manuscripts. Moreover due to this string the leaves of the manuscript are not loosened and remained tight. Due to this string, i. e. Granthi, the manuscript began to be called Granthas and store houses of these manuscripts as GRANTHA BHANḌĀRS. But the manuscripts written on paper are not strung together though the manuscripts written in 13th to 16th Century have some space left in the Centre and possess some sign but these manuscripts do not contain holes.

VEṢṬANA

After the manuscripts are strung together they are placed in Veṣṭana which are made of cloth. The piece of cloth of the same length and breadth which used for wrapping the manuscripts is called Veṣṭana. Generally one manuscript is kept in one Veṣṭana. The Veṣṭanas are prepared locally.

BOXES

These Veṣṭanas and Vastās were placed in the wooden boxes so that they might remain safe, and rain wind or worms may not harm the manuscript.

UNDERGROUND ROOMS

At the times of invasion the manuscripts were placed in the underground rooms of the temples. In most of the temples such rooms called Bahrās, are found. Due to these underground rooms numberless manuscripts had been saved, but in some cases manuscripts once placed were never brought out again. The Bhaṇḍārs of Nāgaur, Āmer, Ajmer, Bharatpur, Kāmā, Bayānā, Baswā and Dausā were previously in the underground rooms of the temples and could be saved only because they were underground. These were constructed in such a way that from outward when they were closed by placing a stone slab on the door of the room it appeared as if there was no room. The gates of these underground rooms used to be very small but inner portion of these used to be quite large.

CHAPTER II

GRANTHA BHANDARS IN INDIA

Early in the 8th Century Muslim invasion began and in 712 A. D. Muhammad-bin-Qāsim attacked Sindh and after defeating Dāhir, the king of Sindh, he carried on mass massacres. In the beginning temples were wantonly disecrated. The temple of the Sun at Multān was ravaged and its treasures were taken away by Muhammad-bin-Qāsim¹. After this Muhammad Ghaznī destroyed and plundered many temples that fell in the way of the Ghaznavide army. He destroyed all the property of the temples ruthlessly, broke the idols, damaged the artistic beauty of the temples and burnt the literary collections preserved in them. There was no safety at all and all round there was bloodshed, forced conversion to Muslim religion and burning of the manuscripts and other literary and artistic treasures.

MANUSCRIPT LIBRARIES DESTROYED BY MUSLIM INVASION:

According to the Muslims the Qurān contains the whole truth and it is the only book which should exist. If books written in various languages are in accordance with the Qurān, there is no necessity that they should survive because the Qurān embodies their contents and if they are against the Qurān they deserve to be destroyed. These were the views of the Khalifās and the General of Khalifā Umer who conquered Alexandria in Egypt in 640 A. D. destroyed the famous Library thereafter having obtained ordered from Khalifā. There was a big collection of books in that library written in various languages but they were all burnt down.²

In India also the Muslim Invaders destroyed numerous temples along with the books which were collected in them. Mahmūda Ghaznī alone looted scores of temples and destroyed whatever was found in them. He conquered whole of Upper India and destroyed the religious, cultural and literary works ruthlessly. Thus old and valuable literary wealth of the Jains was destroyed by the Muslim invaders.

WHY GRANTHA BHANDĀRS IN OUT OF WAY PLACES.

Due to this dangerous insecurity, system of establishing the Grantha Bhandārs in out of way places was adopted so that there might be less danger of attack. The famous Jaina Bhandār of Jaisalmer was established only with the idea that in such a desert there were less chances of the attacks. Moreover in the temples underground rooms were constructed and at the time of attack all the manuscripts and other materials of artistic beauty used to be concealed in them. We find such rooms in most of the temples. In the temple of Sāngāner, Āmer, Nāgaur,

1. History of Muslim Rule by Iśwari Prasād p. 37

2. History of India by Eliāh page 415-16

Mozamābād, Ajmer, Jaisalmer, Fatehpur, Doonī, Mālpurā and several of others, there are still under ground rooms which are used for placing not only the manuscripts but the statues also. There was a big Bhaṇḍār in Āmer which was in the underground room and was brought in the upper room of the temple only 30 years ago. The whole portion of the famous Bhaṇḍār of Jaisalmer was preserved underground. The valuable manuscripts written on palm leaves and paper were safely preserved in such places. There is still a belief among the people that a bigger Bhaṇḍāra still exists in the underground rooms at Jaisalmer. In some of the temples manuscripts are preserved in the upper portion of the temple and at the time of invasion they are placed in the underground rooms and the small gate of this repository is to be closed with plaster.

The system of placing the manuscripts in out of the way places also helped those who were desirous of quiet study and contemplation. As there was perfect peace and calmness and no chance of disturbances there, this system was adopted not only by the Jains but also by the Buddhās and Aṅgīrās, Ellora and Bāgha are the instances of such places.

ESTABLISHMENT OF THE GRANTHA BHAṆḌĀRS.

The Grantha Bhaṇḍārs were established through out India from North to South and East to West. There remained no city or town or even big village in which the Grantha Bhaṇḍārs were not established, but due to the continuous attacks of the foreigners in the North and religious ill feelings in South between Jains and Brāhmins several Grantha Bhaṇḍārs were destroyed and reduced to ashes and rest of the Bhaṇḍārs were shifted to big towns and cities. Out of the Bhaṇḍārs founded by Kumārpāla and Vestupāla and other Jaina Ministers, at present none exists, This is accounted for by the fact that Kumārpāla's¹ successor Ajaipāla was very hostile to Jains and Jainism and he tried his best to destroy the Jaina literature. Moreover when the manuscripts were placed in the underground portion of the temples at the time of invasion or war, the manuscripts used to be kept there for a long time and as such thousands of the manuscripts were reduced to ashes due to oblivion. Some of the Grantha Bhaṇḍārs were automatically finished for ever as the management neglected to take precaution for their preservation. The whole of the Māroṭha Bhaṇḍār (Rājasthān) decayed and became ashes due to the management².

1. Descriptive catalogue of manuscripts in the Jaina Bhaṇḍār at Pāṭan. p. 33

2. Old manuscript list of Maroṭh Śāstra Bhaṇḍār preserved at Mahāvīra Bhawan, Jaipur.

But still the number of the Grantha Bhandārs which had been saved from destruction is quite large. Most of them have not been seen so far by the scholars and therefore the work of their cataloguing is to be completed. In this respect the Bhandārs of Punjāb, Uttar Pradesh, Bihar, Madras, Hyderabad and Madhya Pradesh are still lying unseen by the scholars.

SVRVEY OF GRANTHA BHANDĀRS BY THE WESTERN SCHOLARS

In the year 1860 the Government of India gave their attention to the ancient Grantha Bhandārs situated throughout India. The research work of the Bhandārs and their cataloguing was begun and the Grantha Bhandārs of Pāṭan, Khambāt, Ahmedābād, Jaisalmer, Kāranjā etc. were seen by the great scholars such as Dr. Buhler, Peterson, Bhandārkar etc. The reports submitted by them covers the following period of their research.

WESTERN SCHOLARS

- (i) Dr. Bhuler's¹ report Part 1st covers the manuscript seen during the year 1870-71 and known as collection of 1870-71

-do-	2nd	-do-	1871-72
-do-	3rd	-do-	1872-73
-do-	4th	-do-	1873-74
-do-	5th	-do-	1874-75
-do-	6th	-do-	1875-76
-do-	7th	-do-	1877-78
-do-	8th	-do-	1879-1880.

- (ii) Dr. Peterson also thoroughly examined the Bhandārs and published his report in six volumes covering the period of research of the manuscript as follows :—

1. The list of manuscripts in all these collections have been published in a catalogue of collections at Bombay Government Central Press. 1880.

The 1st report covers the period of the year 1882-83

2nd	-do-	-do-	1883-84
3rd	-do-	-do-	1884-86
4th	-do-	-do-	1886-92
5th	-do-	-do-	1892-95
6th	-do-	-do-	1895-98

SURVEY WORK DONE BY INDIAN SCHOLARS:-

Among the Indian Scholars Dr. R. G. Bhandārkar made an extensive tour in search of Samskrit manuscripts. His reports were also published in six parts covering the period from the year 1879 to 1891 as follows:—

No. 1 covers the manuscripts found in the year 1879-80

2	-do-	-do-	1880-82
3	-do-	-do-	1882-83
4	-do-	-do-	1883-84
5	-do-	-do-	1884-87
6	-do-	-do-	1887-91

Raibahādur Hīralal,¹ after seeing the Bhandār of Madhya Pradesh and Berār published a report in which manuscripts of the Jaina Bhandārs of Kāranjā and others are mentioned.

Dr. H. D. Velankar also published Jinarātnakośa, an alphabetical Register of Jaina works and Authors Vol. I under Bhandārkar Oriental Research Institute, Poona This catalogue was published in the year 1944.

Dr. Banarsidas² and Kunte also visited the Jaina Bhandārs of Punjab and prepared the catalogue of the manuscripts of these Bhandārs. This was published by Royal University Library Lahore in 1939.

1. Catalogue of Samskrit & Prākṛit manuscripts in Central Province and Berar by Raibāhādur Hīrālal B. A.

2. Catalogue of manuscripts in the Punjab Jaina Bhandārs by Banārsidās Jain, published by Punjab University Library Lahore in 1939.

Thus in the past several attempts were made to investigate these Bhaṇḍārs and their catalogues have also been published. But as a matter of fact all the Bhaṇḍārs situated throughout India are too numerous to be examined by a small band of scholars. A list of the Jaina Grantha Bhaṇḍārs situated in the main cities of India other than those of Rājasthān is given in Appendix. I

But the Jaina Bhaṇḍārs of Rājasthān where their number is quite large have not yet been surveyed by any scholar. No other province of India contains as many Bhaṇḍārs as Rājasthān does. They have survived because they were under the protection of Rajput rulers and their territories were rarely invaded by the Muslims. Even when invasion took place the resistance was very stiff and the invaders did not generally succeed in committing acts of destruction. In the following pages the first attempt has been made in this direction to survey the Grantha Bhaṇḍārs of Rājasthān.

IMPORTANT BHAṆḌĀRS OF INDIA.

A short description of some of the important Bhaṇḍārs which possess valuable collections of manuscripts is as follows :—

(i) ŚĀSTRA BHAṆḌĀRS OF DELHI

Since its foundation Delhi remained capital of India. In the manuscripts written in the 14th and 15th Century, the city is called Yoginīpur and in this respect the manuscript of Pañcāsti Kāya¹ is the first manuscript in which Delhi had been named as 'Yoginīpur'. It was copied in Delhi in Samvat 1329 i.e. 1272 A.D. when Gayāsuddin Balbana was the emperor of India.

In spite of constant changes in the kingdoms, Delhi remained the centre of learning and literature. In most of the Grantha Bhaṇḍārs of Rājasthān, there are some manuscripts which were copied at Delhi and placed in these Bhaṇḍārs. Most of the books of Apabhraṁśa were first copied in Delhi and then sent to other Bhaṇḍārs of India. The Jains not only dominated in the Hindu period but in the Muslim rule also the city remained the centre of Jaina activity. In the time of Anaṅgpal Naṭṭal Sāh was his minister. On his request Śrīdhara² composed Parśwanātha Carita in Apabhraṁśa language in samvat 1189 (1132 A.D.).

1. Rājasthān ke Jain Śāstra Bhaṇḍāron ki Sūci. Part II.

2. Praśasti Śaṅgrah of Āmer Śāstra Bhaṇḍār, Jaipur p. 129

Thakkar Pheru was the royal treasurer of Allāuddīn Khiljī. He was an expert in the test of jewellery and coins. He composed *Yugapradhāna Caupai* in saṁwat 1347 (1290 A.D.) and *Ratna Parīkṣā*. *Dravya Dhātūtpatti*, *Vāstusār Prakaraṇa* and *Joiśasār* in Saṁwat 1372 (1315 A.D.). In Saṁwat 1500 (1443 A.D.) Yaśah Kīrti completed his *Harivṁśa Purāṇa* in Delhi, On the request of Sāhu Divara in the time of Jalāl Khān. In this way there were several authors who wrote and copied works in Delhi. The illustrated manuscript of *Ādipurān* which is at present in the Śāstra Bhaṇḍār of Jaina Terāpanthī Temple, Jaipur was copied in Delhi. In the 17th Century Bhagwatī Dāss was a great Hindi scholar who wrote more than 50 Hindi works in Delhi which have been recently discovered in Bhaṭṭarkiya Grantha Bhaṇḍār, Ajmer.

At present there are 8 manuscript libraries in the City. But out of these, the collection in the New Mandir Dharampurā is very large. The total number of the manuscripts collected in the temple is about two thousand. Most of the manuscripts are of the 16th to 19th century. The other manuscript libraries are in the Jain temple of Setha Kucā and in Jain Pancayatī Mandir. In these Bhaṇḍārs the rare manuscripts of Saṁskrit, Prakrit, Apabhraṁśā and Hindi are in quite a good number. A very old work of Hindi i.e. *Prādyumnā Carita*² of V. S. 1411 (1354 A.D.) composed by the Sadhāru Kavi is in collection of the Naya Mandir Bhaṇḍār. The fully illustrated copy of the *Ādipurāṇa* composed by Puśpadanta Kavi in Apabhraṁśa is a very fine manuscript from the point of Indian art. These Bhaṇḍārs are also very old. Delhi remained the seat of the scholars and learned Bhaṭṭarakās, so there are several manuscripts written by them also.

The Śāstra Bhaṇḍār of Nayā Mandir contains a good collection of the manuscripts. The total number of which is 1995. The collection was made between 15th to 19th century. Manuscripts of Dhavalā, Māhādhavalā and Jaidhavalā copied recently are also in the collection. The manuscript copy of Hindi translation of *Rājavārtika* written by Pannālāi of Sahāranpur is also in this Śāstra Bhaṇḍār. Just like Saṁskrit, manuscripts written in the Apabhraṁśa and Hindi are also in large number.

There are two manuscripts of *Tattvārtha Sūtra* and *Daślaxaṇa Jaymāla* which are written in golden ink and look very beautiful. The Śāstra Bhaṇḍār is well arranged and preserved.

1. Manuscript Catalogues Obtained through Lālā Pannā Lāl Jain Delhi,

2. Published by Sāhitya Śodha Vibhāg of Digamber Jain Atīśhaya Kēelra Śrī Mahavīrjī Jaipur.

(ii) JAINA GRANTH BHANDĀRS OF ĀGRĀ

Āgrā was founded towards the close of the 15th century by Bahlol Lodi, and his son Sikandar Lodi removed the seat of Government from Delhi to Āgrā. From Akbar to Aurangzeb, Āgrā was the capital of India and after the construction of Tājmahal it became one of the most well known cities in the world.

The Jainas predominated in the city from the very beginning. In the 17th and 18th centuries most of the Hindi scholars were born in this city. The famous Kavi Banārsīdās of 17th century lived here. He established a study circle there and began to discuss the questions on various topics. Śrī Bhagvatīdās of Delhi who was also a contemporary of Banārsīdās, wrote “Argalpurajinavañdanā” in which he described fully the Jaina temples of Āgrā. He wrote this work in Saṃvat 1651 (1594 A.D.) when Shahjahan was the Emperor and has mentioned names of several persons who contributed towards the construction of the Jaina temples.

The other great scholars who flourished at Āgrā are Bhūddhar Dās, Bhaiyā Bhagwatī Dās, Dyānat Rai etc.

There are 28 Jain temples in the city. Out of them eight have collections of manuscripts and the most famous Śāstra Bhañḍār which was the seat of the Jain scholars is the Moti Katra Jain temple. The Śāstra Bhañḍār contains more than a thousand manuscripts written on paper. The manuscripts of this Bhañḍār are generally written in 16th to 19th centuries. Manuscripts written in 20th century are very few in number. This shows that the city was a literary centre from 16th to 19th century. But inspite of the importance of the Grantha Bhañḍārs, the manuscripts are not catalogued and systematically arranged. As such scholars are to face the great difficulty in searching out the manuscripts they want. Recently one Jain research institute has been established at Hari Parbat where arrangements are being made for the research on various subjects. Catalogues of various Bhañḍārs are under preparation.

(iii) GRANTH BHANDĀR OF SONIPAT

The Śāstra Bhañḍār of Sonipat near Delhi is also an important one. There are 750 manuscripts in this collection. The manuscripts are partly in Saṃskṛit and partly in Prākṛit. There are some manuscripts in Hindi also. The following deserve a reference:—

- (1) Rai mall's Ādīpurāṇ (17th century)
- (2) -do- Padampurāṇ (17th century)

- (3) *Sāmyaktva Kaūmudī* by Kiśandās composed in the year 1722 A.D.
- (4) *Harivaṇṣapurān* by Laxmidās in Hindi composed in the year 1829 A.D.

(iv) AMAR GRANTHĀLAYA INDORE

The Amar Granthālaya of Indore has a good number of manuscripts of which majority are in Saṁskṛit and Hindi. Copies of *Aṛiṣṭadhyāya* of Prākṛit, *Gyān Deepikā* of Hari Cāndra in Hindi and *Jotiśa Sār Sangrha* by Ratan Bhānu in Saṁskṛit are worth mentioning.

(v) ŚĀSTRA BHANḌĀR OF KĀRANJĀ

There are more than 2000 manuscripts in the Śāstra Bhaṇḍār of Kāranjā in Akola district of Gujrat State. This is one of the best collections in the State and includes some rare works useful for scholars. All the three temples of this old city possess fine collections of old manuscripts, the Balātkāra collection being the biggest one. All the manuscripts are written on paper in Nāgarī script. The manuscripts are well preserved. The earliest of them is that of *Upāskacāra* of Samantabhadra with a commentary of Prabhācandra. It was copied in V.S. 1415 Sunday the bright fortnight of the month of Māgha corresponding to 6th June 1359. Another manuscript is of *Pancāsti Kāya* of Kunda-Kunda copied in Saṁvat 1468 (1411 A.D.) when Virammadeva was the king of Gopācāla (Gwalior). A few more manuscripts are dated in the same century and hence this Bhaṇḍār is more or less than 500 years old.

(vi) PĀṬAN BHANḌĀRS

Ever since its foundation, Pāṭan had been the centre of Jainism and under beneficent royal patronage afforded to it in the 11th, 12th and 13th centuries, the scholars attached to it devoted themselves for writing historical, philosophical, literary and other works. Although the works were continued in the 14th, 15th and 16th centuries and still later, the works composed in the 11th to 13th centuries are of greater historical interest than those composed later on. This literary activity resulted in the formation of great libraries for collecting and preserving old, contemporaneous and new compositions. Pāṭan was the centre of Jaina literature from 11th

1. Catalogue of Saṁskṛit & Prākṛit manuscripts in Central provinces & Berar by Raibahadur Hiralal B.A.
2. A descriptive catalogue of manuscripts in the Jaina Bhaṇḍārs at Pāṭan by C.D. Dalāl, published by Oriental Institute, Barodā, 1937.

century and under the reign of Ajayapāla who was the great hater of Jainas and Jainism, Minister Udayana and others at that time removed the manuscripts from than one Pāṭan to Jaisalmer and other unknown places².

Among the present collections in Pāṭan the first and the foremost is the famous palm leaf collection in Sanghavī Pādā. This collection belongs to Laghupo-sālika branch of the Tapāgaccha. The collection containing 413 manuscripts, most of them contain single work though there are many manuscripts which consist of more than one work.

The collection of the Sangha Vakataji's Śeri, Fofalia Vādā is the largest one at Pāṭan. It contains 2686 paper manuscripts and 137 palm leaf manuscripts. Dr. Peterson has described 76 palm leaf manuscripts of this collection in his 5th Report.

There is a large collection of paper manuscripts in the Grantha Bhaṇḍār of Vadhi Pārswanātha temple. This Bhaṇḍār contains not only literary and old Jaina manuscripts but also good manuscripts of literary and philosophical works of the Brāhmins and Budhists.

The Grantha Bhaṇḍārs of Āgalaseri consists of 3035 paper and 22 palm leaf manuscripts and one cloth manuscript. The collection is specially rich for the sacred books of the Jainas and the commentaries thereon, some of which were copied at the expenses of a Jaina millionaire Canduśāh of Pāṭan in the beginning of the 16th century. There are also many manuscripts of Jain Rāsas in old Gujarātī.

The Bhaṇḍār of Bhābhā Pādā is the collection of Vimāla a branch of the Tapāgaccha. It has two collections one containing 528 and the other containing 1824 manuscripts.

The collection of the Sāgar's Upāśraya contains 1309 paper manuscripts most of which are of literary interest.

Besides the above collection there are several different collections which also have paper and palm leaf manuscripts. Out of these seven Bhaṇḍārs, Khartarwāsi Bhaṇḍār is most important. In this Bhaṇḍār dramas of Vātsayan, the minister of of Paramardideva of Kalinjar exists.

The earliest dated manuscript at Pāṭan was copied in 1062 A.D. There are about half a dozen undated manuscripts which were written earlier., the script of

1. A descriptive catalogue of manuscripts in the Jaina Bhaṇḍārs at Pāṭan by C.D. Dalāl, published by Oriental Institute, Barodā, 1937.

Damyanti and Cāndra Mahattara's Prakrit commentary Sitari and other manuscripts point out that they were written in the 10th century A.D. Among the places where the manuscripts were copied are Pāṭan Cambay, Dhalaki, Kaṇṇavati, Dūngarpur, Vijaipur, Candrāvati and Prahlādpura.

Besides the palm leaf and paper manuscripts, the Bhaṇḍār contains two manuscripts on cloth one of which written in Saṁwat 1418 (1361 A.D.) and consists of 62 leaves measuring 25" x 5". The manuscripts are well preserved and the letters are very clear.

(vii) JAINA SIDHĀNT BHAWAN ĀRRĀH

The collection of the manuscripts in Jaina Sidhant Bhawan Ārrah is also good. The Bhawan was built some time back but the collection of the manuscripts was made from the Jaina temples and individual persons. There is a good number of the manuscripts which are on paper as well as on palm leaf. The Bhaṇḍār consists of the following kinds of manuscripts:—

- (1) Manuscripts written in Kannar script.
- (2) Manuscripts of Saṁskṛit, Prakrit and Hindī written in Nagari script.
- (3) Gutakas.

The manuscripts collected are of 18th, 19th and 20th century. The following manuscripts are worth mentioning.

1. VIDYĀNUVĀDĀNG :—composed by an unknown author. It deals with Pratiṣṭha and is written in Saṁskṛit. It is a collection work based on the previous works of Vīracārya, Pūjyapād, Jinasena, Guṇabhaḍra, Vasunandi, Indunandi and Āśādhara.
2. MADAN KĀMA RATNA—composed by Pūjyapād in Saṁskṛit. It is on Ayurveda.
3. NIDĀN MUKTĀWALI BY PŪJYAPĀD:—The manuscript is in Saṁskṛit and deals with Ayurveda.
4. ŚAT DARŚAN PRAMAṆA PRAMEYA-NU-PRAVEŚA:—The manuscript is on philosophy and written in Saṁskṛit by Śubhacandra.

5. GITA VĪTARĀGA:-by Panditācārya cārūkīrti. It is also in Śaṁskrit written in praise of a Tīrthankara.
6. PRĀKRIT VYĀKARAN:-composed by Śrutasāgar. It is on grammer and written in Śaṁskrit and Prākṛit.
7. TATTVĀRTHA VRITTĪ:-by Bhāskarnandī. It is a commentary on the famous book Tatṭvārtha Sūtra of Umā Swatī.

(viii) JAINA GYĀNA BHANḌĀR LIMBIDĪ

Limbibī was a centre of Jaina Sthāṅkavasī Sect. The Sādhūs of that sect used to assemble there every year or any time in a year. These monks required books to be studied. Thus for the study of the monks, the manuscripts were collected. For this collection Setha Dāsā Devcanda took initiative and spent money in the collection and preservation of the manuscripts. The present collection of the manuscript was made in the year 1820 by Khartar Gacha Sādhū Ridhi Sāgarji and after that in the year 1878-83, Shri Vinod Vijayji belonging to Auncalgacha also helped in the collection of the manuscripts.

The collection contains manuscripts written on palm leaves as well as on paper. This collection is regarded as one of the biggest. The longest manuscript written on paper is Pravacana Sārodhār Saṭīka which is 17 $\frac{1}{4}$ "x4 $\frac{3}{4}$ ". In the same way the palam leaf manuscript of Gyātā Dharam Kathāṅg is 33 $\frac{1}{2}$ "x2 $\frac{1}{4}$ ". There are several manuscripts written in golden ink. Out of such manuscripts the Kalp Sūtra (illustrated) and Adhyātma Geeta are very good.

Among the illustrated manuscripts Jambū Dwīpa Pragyapti and Kalpasūtra deserve special mention. The total number of the manuscripts in this Bhanḍār is 3507. The manuscripts are in Prākṛit, Śaṁskrit and Gujrātī.

Most of the manuscripts were copied from 16th to 19th century.

(ix) JAINA GRANTHA BHANḌĀR OF SŪRAT²

Sūrat is also one of the main centres of collection of the manuscripts. There are twelve Grantha Bhanḍārs in the City which have 14,528 manuscripts in

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1. Catalogue of Jaina Bhanḍār. Limbīdī published by Āgamodaya Samitī Bombay in 1928.
 2. Sūryapura Aneka Jaina Puṣṭaka Bhanḍāgar Darśikā Suchī, published by Motichand Magan Bhai in 1938.

all. The names of the Grantha Bhaṇḍārs and the number of the manuscripts contained in them are as follows:—

	Number of Manuscripts.
(1) Jainānand Pustakālaya	3100
(2) Jinadatta Sūri Gyāna Bhaṇḍār	1029
(3) Mohan Lāl's Gyāna Bhaṇḍār	2704
(4) Śrī Hukma Muni's Gyāna Bhaṇḍār	711
(5) Seth Nemicand Milāpcand Upāsarā	891
(6) Śrī Devacand Lālcand Jaina Library	386
(7) Śrī Devasura Gaccha Saṅgraha	1047
(8) Śrī Ansur Gaccha Saṅgraha	1612
(9) Śrī Cintāmaṇi Gyāna Bhaṇḍār	170
(10) Śrī Simāndhar Swāmino Bhaṇḍār	780
(11) Śrī Baura Cautta Gyana Bhaṇḍār	338
(12) Vidyā Śālā	825

All these Grantha Bhaṇḍārs are in the different temples and Upasarās, though most of them are in the Gopipura locality. There are rich and rare manuscripts of Prākṛit, Saṁskṛit, Gujarātī and Marāṭhī in them.

(x) PANNALAL SARWATI BHAWAN, BOMBAY

Śrī Pannālāl established a Grantha Bhaṇḍār in Bombay in the year 1923 and collected some old and rare manuscripts. The total number of the manuscripts collected so far is 960. The Bhaṇḍār has published a yearly Report in which the names of the manuscripts are also given

(xi) ŚĀNTINĀTHA ŚĀSTRA BHAṆḌĀR, KHAMBĀT

The Śāntinātha Śāstra Bhaṇḍār of Khambāt has very good collection of palm leaves manuscripts. The re-establishment of this Bhaṇḍār was made by

1. Śrī Khambāt Śāntinātha Prācīna Taḍapatrīya Jaina Bhaṇḍār nu Sucīpatra prepared by Vinay Kumār Sūri and published by Mohānlāl Deepcand.

Śrī Vijay Vallabh Sūrī. He also took great interest in preparing the list of the manuscripts. Dr. Peterson also saw this Bhandār and prepared a list of the manuscripts in the year 1882-83. But after some time the collection was again in disorder and some rare manuscript were made incomplete and in torn condition. The Bhandār possesses so many manuscripts which are rare and still unpublished. Most of the manuscripts were written in 12th to 16th century.

SOUTH INDIAN BHANDĀRS

South India always remained the centre of literature, not only of Saṃskrit but Tamil, Telgu, Kannar and Malyanilam also. From time of Bhadrabāhu, when he went to south with his 1200. disciples, South India also became the main land of Jainism. The rulers of Ganga, Raṣṭrakūṭ, Caulukya, Vijaynagar¹ etc. were the lovers of Jainism. They gave shelter to the learned persons and induced them to write or compose works on various subjects. Poets like Pump, Ranna, Nagcandra and Jamma of Kannar literature will be remembered for ever.

There are several Grantha Bhandārs in the State of Maḍras, Āndhra, Kerala and Mysore. The script of the mauuscripts is of Kannaḍ, Tamil, Telgu and Malayalam and also Saṃskrit and Prākit. Some of the famous Bhandārs are as follows:-

(xii) ŚĀSTRA BHANDĀR JAINA MATHA MŪDBIDRI

Mūd Bidri is the ancient Jaina Tirth in the South Kanāra of Madras State. The Matha was established in about 10th or 11th century. There is a good Grantha Bhandār. Now at present there are 2555 manuscripts written in Kannaḍ and Saṃskrit, on the palm leaves.

Most of the manuscripts are of the 15th to 18th century. One of the peculiarities is that in the colophons of the manuscripts instead of Vikram era Śak Saṃvat was used. This shows that in South India Śak Saṃvat was more frequent and popular in the public than the Vikram era. The catalogue of the Grantha Bhandar has already been published from Bhārtiya Jnāna Pīṭha Kāshi.¹

(xiii) VĪRA BĀNI BILĀS JAINA SIDHĀNTA BHAWAN MŪD BIDRI²

This Bhawan was estaqlished in the year 1933. The founder of this Bhandār called Saraswati Bhūṣana was Śrī Loka Nātha Śāstrī. The collection

1. Kannaḍ Prāntiya Tāḍapatriya Grantha Sūcī by Pandit K. B. Śāstrī published by Bhārtiya Jnāna Pīṭha Kashī. 1948

2. Ibid.

pertains to the founder himself and also the manuscripts donated by others. There is a very good collection of the manuscripts. The total number of the manuscripts is 958. All of them are on plam leaves.

(xiv) JAINA MATHA KĀRAKAL

Kārakal was the capital of the Bhairsa Rulers who were the followers of Jainism. The Matha was established in the year 1504 A.D. hence the Grantha Bhandār of this place also was established in that year. Jaina Matha Kārkal is the seat of the Bhaṭṭāraḱas. They are the owners of the Grantha Bhandār also. All the manuscripts are on palm leaves and their total number is 295.

(xv) ĀDINĀTHA GRANTHA BHANḌĀR ALIYOOR.

Aliyoor is a place in the Kārakal Tehsil and nine miles distant from Mūda Bidrī. It was a very good city in the past, but now a days it is no more than a village. There is a Grantha Bhandār in the temple of Ādinatha. All the manuscripts of the Bhandār are written on palm leaves. They are the common Granthas which are used in daily reading. Total number of the manuscripts is 125.

(xvi) SIDDHĀNTA BASTĪ MŪD BIDRĪ

As the owner of the Maṭha lives in temple hence it is called by the name of Guru Basti. The Grantha Bhandār of this temple is one of the most reputed Bhandārs in India because in this Bhandār the manuscripts of the Dhaval, Jai Dhaval and Mahā Dhaval are in the collection. These manuscripts are rare as they were not available in any of the Bhandārs of India before 30 years. Thousands of persons in every year visit this place and pay their homage to these manuscripts. Due to these manuscripts the name of the collection is called Siddhānta Bastī. The three manuscripts are the part of Digambara Jaina Āgama which are only available at present. The temple is also famous for having 32 valuable images of Gold, Silver, Nilam and other kinds of precious stones. Due to these shrins the temple is also centre of attraction for common Jaina people. The importance of the Bhandār is also due to the reason that all these manuscripts are on palm leaves and such a huge collection of palm-leaf manuscripts is not available generally at other places. Moreover there are about 124 manuscripts which are rare one and have not been published so far.

CHAPTER III

GRANTHA BHANDĀRS IN RĀJASTHĀN

Rājasthān remained a literary centre for many centuries. This State though divided into several small states, was never under the direct control of the Central Government of Delhi and so there were not many political changes and peace and order generally existed in this area. The Rulers of Rājasthān always regarded all the religions of their public equally. They never interfered in religious matters and the public was allowed to follow their own religions freely.

The Jainas were peace loving persons and were an influential community. Most of the states of Rājasthān and specially states of Jaipur, Jodhpur, Bīkāner, Jaisalmer, Udaipur, Būndī, Dūngarpur, Alwar, Bharatpur and Kotāh were the main centres of the Jainas. For centuries persons of the Jaina community took prominent part in the State Administration. They reached the highest posts and got honour from the Rulers and due to this thousands Jaina temples were constructed throughout Rājasthān. The Jaina temples of Ābu, Jaisalmer, Jaipur, Sāngāner, Bharatpur, Bīkāner, Sojat, Raṇakpur, Mozamābād, Kāśoraipātan Kota, Būndī and several others remained the centres of Art and Architecture for a considerable period.

From the literary point of view also the Rājasthān remained always the centre. Rulers and the educated public in general took great interest in literature. New works were written and old ones copied. The collection of the Jaina Granth Bhandārs of Jaisalmer, Nāgaur, Jaipur, Bīkāner, Udaipur and Ajmer are unique and such big collections are not available in other parts of India. The earliest dated manuscripts written on palm leaves as well as on paper are preserved in the collection of the Grantha Bhandārs of Rājasthān. Not only old manuscripts were collected but new works were also composed. The Grantha Bhandārs of this State are so valuable that some of the manuscripts are found only in the collection of these Bhandārs. 80 percent of the Apabhraṃśa works are preserved in these Bhandārs and specially at Jaipur, Āmer, Nāgaur and Ajmer Bhandārs. Work on Rājasthān and other vernacular languages are found in such a great number that other Bhandārs of India cannot be compared with them. More than half of the Hindī works which were composed by the Jaina authors were written by Rājasthāni scholars and are preserved in these Bhandārs.

Ajmer, Nāgaur, Āmer and Dūngarpur remained the main centres of Digambara Bhaṭṭārakas who were not only scholars but had great influence on the public of their time. So in these places we find good collection of the manuscripts. They used to travel in the interior of the small villages for the spread of the knowledge and moral teachings.

The Granth Bhaṇḍārs are of various sizes. In Big Śāstra Bhaṇḍārs not only old manuscripts of religious texts are in the collection but manuscripts on secular subjects like literature, kāvya, Purāṇa, astronomy, mathematics and medicine are also there in these Bhaṇḍārs. Books on the subjects like stories or Kathās and dramas are in abundance. Works on social, political and economical life of the times are also available in them. In some of the Bhaṇḍārs there are rare manuscripts though written by non-Jaina authors and not available in non-Jain collections. Vachāvata Vanśāvali by Cāraṇa, Vaitāl Paccīsī by Hālu, Vilhana Carīta Caupai by Dulha are some of them. All the manuscript copies of Viśal Deva Rāso have been found in the Jaina Śāstra Bhaṇḍārs. Most of the Bhaṇḍārs which possess more than 500 manuscripts are the research Institutes for the students who are desirous of making research in various branches of learning such as Kāvya, Alaṅkāra, Chanda, Jyotiṣa, Āyurveda, Mathematics and Politics, Economics, Music Singing and Dancing etc. There is a great wealth preserved in these institutions which were not easily accessible to the scholars previously, but now these Bhaṇḍārs can be seen easily and research material may be collected. It is a matter of great regret that neither the Jainas nor the non-Jaina scholars have tried to examine the literature collected in them and in the absence of research, several important works have not yet come to light.

These Grantha Bhaṇḍārs are manuscripts libraries where bonafide student can get books for study. In the past also they were more or less like modern libraries and reading rooms. The manuscripts placed in some of these Bhaṇḍārs were fully catalogued alphabetically and also subjectwise. The manuscripts were placed between wooden boards and held together by means of strings of cotton or silk. The manuscripts are then wrapped in pieces of cloth or silk and they are arranged in serial number. Thus they are arranged in a very scientific manner and due to adoption of scientific way of their preservation, manuscripts written as early as the 11th century are still preserved in these Grantha Bhaṇḍārs.

As already stated above these Grantha Bhaṇḍārs are situated in various cities, towns and villages. So it is very difficult to state their definite number. Upto this time no sincere attempts were made to search out all these Bhaṇḍārs of Rājasthān. Except the Jaisalmer Bhaṇḍārs, no other Bhaṇḍārs were examined either by the foreigners or the by Indian Scholars. Among the foreigners, Bhuler and Peterson and among the Indians, Śrīdhar Bhaṇḍārkar, Hīrā Lāl, Hans Rāj Hansvijay and C. D. Dalāl were the main scholars who did this work, but all these scholars worked only in the Grantha Bhaṇḍārs of Jaisalmer. All the other Grantha Bhaṇḍārs of Rajasthan remained untouched and unseen by the scholars and the result of not visiting the Bhaṇḍārs was that a complete History of Indian literature such as of Saṁskṛit, Prākṛit, Apabhraṁśa, Hindī and Rājasthānī could not be placed.

before the scholars and in this way the true position of Indian literature and specially of Jaina literature has remained unknown.

The Grantha Bhandārs of Rājasthān have been divided divisionwise, which are as follows:—

1. Grantha Bhandārs of Ajmer Division.
2. Grantha Bhandārs of Bīkāner Division.
3. Grantha Bhandārs of Jodhpur Division.
4. Grantha Bhandārs of Udaipur Division.
5. Grantha Bhandārs of Koṭāh Division.

The Grantha Bhandārs of Ajmer Division include the Bhandārs of former Jaipur, Alwar, Bharatpur, Tonk states and Ajmer which has also been merged into Rājasthān from 1st November 1956.

The Grantha Bhandārs of Bīkāner Division are limited to only former State of Bīkāner.

The Grantha Bhandārs of Jodhpur Division include the Bhandārs of former Jodhpur and Jaisalmer states.

The Grantha Bhandārs of Udaipur Division include the Bhandārs of former states of Udaipur. Dūngarpur, Bānswāra and Pratāpgarh but at present there are no Grantha Bhandārs in Bānswāra and Pratāpgarh States, so Bhandārs of Udaipur and Dūngarpur only have been discussed.

And the last of all, the Grantha Bhandārs of Koṭāh Division include the Bhandārs of former States of Koṭāh, Būndī and Jhālāwār.

GRANTHA BHANDĀRS OF AJMER DIVISION

Jaipur and Alwar were the princely states of Rājasthān, which were never at war with the Moghuls as the rulers of these states remained always loyal to Delhi Emperors. Peace and tranquility, therefore reigned generally in these states for a long time. Tonk as an independent state was created in 1818 A.D. The rulers of this state treated their Hindū and Muslim subjects alike. In Jaipur, the Hindūs and Jainas lived side by side for centuries and there was rarely a conflict on the question of

religion. They always followed the principle of co-existence and also of live and let live. In the former state of Jaipur the population of Jainas is good.

The Rulers of Āmer and Jaipur patronized the Jainas. There had been several Jaina Dewāns¹ among whom Mohandāsa Bhāvasā, Bimal Dāsa Chābrā, Rāmacandra Chābrā, Rāo Jagrām Pāndyā, Rāo Kripā Ram Pāndyā, Ratancanda Śah, Bālācanda Chābrā, Rāyacanda Chābrā, Sāngihī Jhūthan Rāma, and Amarcanda Khindūkā were very famous and served the state with great loyalty and efficiency. Most of them constructed Jaina temples in the state and established Grantha Bhandārs in them. In appreciation of their remarkable services, the rulers of the state gave full protection to the temples as well the Grantha Bhandārs. Mohan Dās (17th century) constructed a temple in Āmer which is called Sanghi Jaina temple. He was Dewān of Mirza Rājā Jai Singh I, (1621 to 1667). Rām candra became Dewān after Mohan Dāsa in Samvat 1747 (1690 A.D.) and remained on this post upto 1776 (1719 A.D.) and he constructed Jaina temples in Sāhīwad (Jaipur), Ujjain and Jaisinghpurā (Delhi). He was a very influential Dewān of his time², He died in the battle of Lalsot where a memorial built by the Government in his memory still exists.

Rao Kripā Rām Pāndyā² served as Dewan from 1780 to 1804 (1723 to 1747 A.D.). He constructed several Jaina temples in Āmer, Delhī, Lohāgarh, and Cātsu. He was also a devotee of the sun. Tradition was it that he constructed 120 Sun temples throughout India. The famous Sun temple of Galtā near the Jaipur City was also constructed by him.

The Jainas predominated in the administration of the Jaipur State for about 300 years. In spite of Muslim Rule in the country there was no fear of fanaticism in the state and the Jainas were free to construct temples and establish the Grantha Bhandārs. It was only when Aurangzeb passed through the State in 1670 A.D. that some destruction was done. But it was a passing phase.

1. Vira Vāṇi year One, Volume I.

२. रामचन्द्र विमलेश की हूँदाहड की ढाल,

वांका ने सूधा किया, सूधा ने किया निहाल ।

मत कोई फलसा जुडो, मत कोई जुडो किवाड,

येह रामचन्द्र विमलेश की हूँदाहड की ढाल ।

घर राखण घरा राखण प्रजा राखण पाण,

जयसिंह कहै छै रामचन्द्र तू सांचो छे दीवारण ॥

There more than 50 Bhaṇḍārs in the area of Jaipur, Tonk, Alwar and Bharatpur. Those in the Jaipur State are very important e.g., Mālpurā, Todārāisingh, Mozmaḥād, Dausā, Āmer, Sāngāner, Cātsu, Baswā etc.

But at present there are no Bhaṇḍārs in Āmer, Sāngāner and Cātsu as they were shifted to the Jaipur City long ago.

We shall now give a short description of Grantha Bhaṇḍārs of this area.

GRANTHA BHANḌĀRS OF JAIPUR CITY

Jaipur City was founded by Rājā Sawāi Jaisingh in Samvat 1784, (1727 A.D.) and the capital was shifted here from Āmer, six miles from Jaipur. The Mahārājā made it a centre of literature and Art. He established a Pothī Khānā which contains the valuable manuscripts on several subjects brought from several places of India. Māhārājā Pratāp Singh was himself a scholar who wrote several works. He wrote 'SANGEET SĀRA' of which a manuscript is preserved in the Grantha Bhaṇḍār of the Jaina temple of Terāpanthis Jaipur,

When the Jainas shifted from Āmer, Sāngāner and other places they brought with them the manuscripts from these places and placed them in the various temples of Jaipur.

In the last two centuries there were several scholars who contributed to literature greatly. Some of the most prominent scholars were Daulat Rām Kāslīwāl (18th Century), Todar Mal (18th Century), Gumānī Rāma (18th and 19th Century) Tek Cand (18th Century), Deep Cand Kāslīwāl (18th Century), Jai Cand Chābrā (19th Century), Ḍalu Rām (19th Century), Mannā Lal Pāṇī (19th Century), Kesari Singh (19th Century), Nemi Canda Pāṇī (19th Century), Nand Lal Chābrā (19th Century), Swaroop Cand Bilālā (19th Century) Saḍāsukh Kāslīwāl (19th Century) Baba Duli Cand Pāras Dās Negotiā (19th Century) Jait Rām (19th Century) Pannā Lal Chaudhary (19th Century). These scholars enriched the treasure of Hindī & Saṁskṛit literature. They wrote original works and also translated into Hindi works of Saṁskṛit & Prākṛit in order to propogate the reading of Hindi. They also established new Bhaṇḍārs. At present there are 20 Grantha Bhaṇḍārs in the Jaipur City which possess more than 15 thousands manuscripts.

Apart from these scholars there had been several copyists who used to copy out the manuscripts on the request of the śrāvakas, countless manuscripts were copied in this City and they were placed not only in the City libraries but in several maunscript libraries of Rājasthān and outside Rājasthān. Thus the Jaipur city was a radiating centre of literary activities in the past.

(1) ĀMER ŚĀSTRA BHAṆḌĀR

Āmer Śāstra Bhaṇḍār was situated previously in the Digamber Jain temple of Nemināth of Āmer City, the old capital of the former Jaipur State and which is six miles from the Jaipur City. This whole collection has been shifted to Jaipur some time back and has been placed at Mahāvīrā Bhawan. Previously, this Śāstra Bhaṇḍār was known by the name of Bhaṭṭārak Davendra Kīrti Śāstra Bhaṇḍār who was the learned as well as most influential Bhaṭṭārak of his time (18th Century). There are 25 manuscripts in this Bhaṇḍār which were presented to him from time to time by the House holders. He took great interest in enriching the collection. The City of Āmer remained a centre of Bhaṭṭārakas for sufficient time.

Āmer Śāstra Bhaṇḍār is one of the oldest Bhaṇḍārs in Rājasthān. It was established earlier than the 17th Century but after some time it became famous by the name of Devandra Kīrti Śāstra Bhaṇḍār though now it is called by the name of Āmer Śāstra Bhaṇḍār.

Before thirty years, manuscripts of this Bhaṇḍār were not accessible to everyone. The Śāstra Bhaṇḍār was used to be opened once a year at the time of Śrūta Pancamī which comes in the month of Jeṣṭha and afterwards used to remain closed for whole of the year. There are 2605 manuscripts and 150 Guṭkās in this collection, Earliest manuscript is of UTTARAPURĀṆA written by Mahākavi Puṣpadanta in Apabhraṃṣa language. This manuscript is dated 1334 A. D. which was copied in Joginīpur (Delhi) under the rule of Muhammad Tughluq. Manuscripts copied in 15th, 16th and 17th centuries are in good number. The collection of old manuscripts show that this Bhaṇḍār was the centre of literary activities in old days. The manuscripts are in Saṃskṛit, Prākṛit, Apabhraṃṣa, Hindī and Rājasthānī languages. The Śāstra Bhaṇḍār is a great store house for Apabhraṃṣa literature as about 50 works of this language are available here. Works written by Kavi Swayambhū, the first author of the Apabhraṃṣa and Amer Sen Carita composed by Mānikkarāj considered to be latest scholar are in the collection of this Bhaṇḍār. There are several rare manuscripts like Sakalvidhi-nidhan of Nayanandī (11th Century) and Paraswapurān of Padam-kīrti (10th Century). Such works are not available in other Bhaṇḍārs.

The Śāstra Bhaṇḍār also contains quite a number of valuable manuscripts in Saṃskṛit & Hindī. A Saṃskṛit commentary on Kirātārjunīya written by Prakāsa Vaiṣa is a rare manuscript which is not available in other manuscript libraries. Though the Bhaṇḍār preserves manuscripts on Jainism but the texts on secular subjects like Āyurveda, Jyotiṣa, Vyākaraṇa, Mantrā Śāstra, etc. are also in good number. Manuscripts of the Saṃskṛit Kāvya written by Kālidās, Bhārvi and Māgha are included in the collection of the Bhaṇḍār. As regards Hindī and Rājasthānī literature,

there is a good number of books written by the various old Hindi writers. Manuscripts of the works written by Bhaṭṭārak Sakal Kīrti (15th Century) Brahmajinadās (15th Century) Voocarāja (16th Century), Chihal (16th Century), Banārsīdās (17th Century) Bhūddhardas (18th Century) and non-Jaina scholars like Bihārī (16th Century), Keśāva, Vrinda etc. form part of collection of the Bhandār,

The Śāstra Bhandār at present exists in Mahāvīrā Bhawan situated in Caurā Rāstā where a Jaina Research Institute is also working. The catalogue of this bhandār has been published.¹

(2) ŚĀSTRA BHANDĀR OF BADA MANDIRA, JAIPUR.

HISTORY OF THE GRANTHA BHANDĀR

This Śāstra Bhandār is situated in the Digambar Jaina Terāpanthī Temple at Gheewālon ka Rāstā. This is a Pancāyatī temple and is one of the four such temples of the City. The temple was constructed about two hundred years ago by the Jainas who migrated from Sāngāner and Āmer, This Bhandār also came into its present shape at that time but as a matter of fact the manuscripts which are in the collection of the library were originally in the Jaina Bhandārs of Āmer and Sāngāner and when the Jainas of those places shifted to this new city, the manuscripts were also brought from them and placed in this Bhandār.

There are two Grantha Bhandārs in this temple. One is called by the name of Saraswati Bhawan Baḍā Mandir and the other is called Bābā Dūlī Cand's Śāstra Bhandār. First of all we shall deal with the collection of Baḍā Mandir. This Grantha Bhandār is one of the biggest Śāstra Bhandārs of the city, which has 2630 manuscripts. This collection includes 324 Gutkās also. All the manuscripts are on paper.

PATRONS OF THE ŚĀSTRA BHANDĀR

A number of Jain scholars like Ṭoḍar Malla (18th Century), Jai candra Chābrā (19th Century) and Sadāsukha Kasliwāl (19th Century), Mannālāl Khindūkā (19th Century) etc. took great interest in the development of this Bhandār and even works written in their own hands are also available here.

1. Rājasthān ke Śāstra Bhandāron ki Granth Suchi Part I published by Śrī Digamber Jain Atiśaya Kṣetra Śrī Mahāvīrji 1948.

EARLIEST AND LATEST MANUSCRIPT.

The manuscript of Pañcāsti Kāya, a famous work of Ācārya Kunda Kunda written in Prākṛit is the earliest one. This was copied in Vikram Saṁvat 1329 i.e. in 1272 A.D. This was written in Delhi which was called Yoginipur at that time. The copyist of this manuscript and Uttarpurāṇa, the earliest manuscript in Āmer Śāstra Bhaṇḍār was one and the same. The latest manuscript is 'Dharmopdeśa Ratnamālā' of Dulī Canda written in Saṁvat 1964 (1907 A.D.) by the writer himself.

This shows that upto 50 years back there was a continuous effort of copying and placing the manuscripts in the Grantha Bhaṇḍār.

CENTRE OF SCHOLARS.

There is a very good collection of the manuscripts written in oriental as well as in Hindi and Rājasthānī languages. This collection pertains to books written by Jaina and non-Jaina authors. Works written by Jaina authors deal with various subjects pertaining to religion such as Sidhānta, Pūjā, Pratiṣṭhā and Vidhān and secular subjects like Purāṇa, Kāvya, Kathā, short Kāvya called carita, Philosophy, and scientific subjects like grammer, Prosody, Laxicography, Jyotiśa, and Āyurveda. Works written by non-Jaina authors pertain mainly to Kāvya, Grammer, Āyurveda Jyotiśa and sexualogy etc. There are 13 manuscripts of Raghuvāṇśa, Kāvya written by Kavi Kalidāsa and two saṁskṛit commentaries on Kirātārjunīya of Bhārvi. Besides this there is a good collection of Hindi works written by Gorakhanāth and his followers, Kabīrdāsa, Bihāri, Keśava, Vrinda and several of others. Books written in Apabhraṁśa are in abundance. Literature of Swayambhū (9th Century), Puṣpadanta (10th Century) Vīra (11th Century) Nayanandi & Raidhu etc. are also in the collection. There are two saṁskṛit commentaries on Jambu Swāmi Cariya and Pauma Cariya which are not available in other Bhaṇḍārs. There is one manuscript of Ādipurāṇa of Puṣpadanta which is profusely illustrated and only one manuscript of its kind throughout India. This illustrated manuscript was copied in Vikram Saṁvat 1597 (1540 A.D.) in Delhi. The manuscript has 558 coloured pictures fully based on the text. The Harivaṇśa purāṇa of Dhaval, a famous scholar of 10th Century is also available in this Bhaṇḍār. This manuscript has not been found so far in any other Bhaṇḍār of Rājasthān. There is a rich collection of Hindi works also. Cauvīsī Gīta, a Hindi work composed in Saṁvat 1371 (1314 A.D.) by Kavi Delha has been discovered in this Śāstra Bhaṇḍār.

We may mention here that the collection of the Guṭakās of this Bhaṇḍār is also of great importance. Some small works of Saṁskṛit and Hindi find a good

place in them. The Gutakās were the note books of the literary persons who used to note the important passages or small works of interest in them. A list of this Śāstra Bhandār has been published duly edited by the writer himself in the year 1954.¹

(3) GRANTHA BHANDĀR OF PĀNDYĀ LŪṆKARAṆ—

HISTORY OF THE GRANTHA BHANDĀR.

The Grantha Bhandār was established by Pāṇḍyā Lūṇakaraṇ in the temple which is famous after his name. Pāṇḍyā is a class of monks who live in the outer part of a temple. Pāṇḍyā Lūṇkaraṇ was also a monk of such type. The temple was built under his supervision and remained the centre of his literary activities, so both the temple and Grantha Bhandār began to be called after his name. Though there is no exact date regarding the establishment of the Grantha Bhandār but there is one manuscript of Yaśodhar Caritra, which was copied for Pāṇḍyā Lūṇkaraṇ in Samvat 1788 (1731 A.D.). It is also mentioned there that he was the pupil of Paṇḍit Khīvsiji who was the pupil of Bhaṭṭārakā Jagat Kīrti.² From this reference it appears that Lūṇkaraṇ established permanently in Jaipur after the year 1731 A.D. and constructed the temple and placed the manuscripts which were with him.

PATRONS OF THE BHANDĀR.

Pāṇḍyā Lūṇkaraṇ was the main founder and patron of the Śāstra Bhandār. Most of the manuscripts preserved here were collected by him. He was a very learned man and was expert in the subjects like Āyurveda, Jyotiśa and Mantra Śāstra. He devoted his full life either in studying the literature or in collecting the manuscripts for the library. There are 807 manuscripts and 225 Gutakās in the collection of the Bhandār and it is certain that most of them were collected by him in his life time. A collection of such a good store of knowledge shows that he

1. Rājasthān ke Jaina Śāstra Bhāṇḍāron kī Grantha Sūcī, part II.

2. संवत् १७८८ आसोजमासे शुक्लपक्षे दशम्यां तिथौ वृधवासरे वृन्दावत्यां नगर्यां
खन्डेलवालान्वये अजमेरागोत्रे एतेषां मध्ये चिरंजीवि रायचन्दजी तेनेदं यशोधरचरित्रं
निजज्ञानावर्णीकर्मक्षयार्थं भट्टारकश्रीजगतकीर्ति तत् शिष्यविद्वन्मन्डलीमंडित
पंडितजीश्रीखीवसीजी तत् शिष्यपंडितलूणकरणाय घटापितं ।

had a great desire in his heart to serve the Indian literature in general and Jaina literature in particular. There is a good collection of Saṁskrit, Hindī and Prākṛit works. The earliest manuscript of this Bhandār is the manuscript of Parmātma Prakāśa written in Saṁwat 1407 (1350 A.D.) and the latest manuscript was written in Saṁwat 1955 which is Namokāra Mantra Kathā. There is a manuscript of Yaśodhar Caritra of Sakal Kīrti, which is fully illustrated. The manuscript contains coloured illustrations completely based on the story. Except this, all the manuscripts which have coloured illustrations are related to the Mantra Śāstra.

SUBJECTS DEALT WITH

Manuscripts which are in the Śāstra Bhandār relate both to religious and secular subjects. But the main subjects on which the manuscripts are available are Jyotiśa, Āyurveda and Mantra Śāstra. Manuscripts of Mādhav-Nīdhān, Yoga Cintāmaṇi, Vaidy-Mānotsava, Bhairava Padmāvatī Kalpa, and Vidyānuvāda are also there.

The Bhandār is quite systematic. The Granthas have been placed in serial number. They are placed in stone almirahs having glass shutters. The catalogue of this Bhandār has already been published duly edited by the author himself.¹

(4) ŚĀSTRA BHANDĀR OF BĀBĀ DŪLĪCANDA

The Śāstra Bhandār of Bābā Dūlīcand is situated in Jaina Digambar temple of Terāpanthī which is also called Baḍā Mandir. This Grantha Bhandār was established by Śrī Dūlīcand in the year 1854 A.D. He was a great Hindī lover of his time. He was not a Jaipurian but belonged to Poona District of Mahārāṣṭra state. He came to Jaipur with the manuscripts and established the Śāstra Bhandār which became famous after his name. He died in the year 1871 A.D. at Āgrā.

There are 850 manuscripts in this Śāstra Bhandār which were collected by him alone by travelling throughout India. Some of the manuscripts were either got written by Dūlīcand or were presented to him by the Jaina Śrāvakas and the rest were collected by him from various places. He led a life of Jaina Sādhu and travelled thrice throughout India. He also wrote a description about his travel in Jaina Yātrā Darpaṇa, a manuscript which is available in the Bhandār. He was a good scholar of Hindī and Saṁskrit and translated about 15 works in Hindī. All of these works are preserved in the Bhandār.

1. Rājasthān ke Jainā Śāstra Bhandāron kī Granth Sūcī Part II year 1954.

The manuscripts in the Śāstra Bhandār are mainly in two languages i.e. Saṁskrit and Hindī. Hindī manuscripts are the translations of Saṁskrit texts. The subjects dealt with in the manuscripts are mainly religious, Purāṇa, Kathā and Caritra etc.

(5) ŚĀSTRA BHANDĀR OF JAINA TEMPLE BĀDHICAND

This Śāstra Bhandār is situated in the Jaina temple Badhī Canda which is a famous Jaina temple of the city. It is situated at Gheewālon kā Rāstā, Johari Bāzār. The temple was constructed by Srī Badhī Canda who was Dewān of Jaipur state for some time. The Śāstra Bhandār was established in Saṁwat 1795 (1738 A.D.) on the completion of the temple.

PATRONS OF THE ŚĀSTRA BHANDĀR

The Śāstra Bhandār of this temple was greatly patronized by Paṇḍit Toḍaramal and his son Gumāni Rām (18th Century). It remained the main centre of their literary activities. Paṇḍit Toḍarmal and Gumāni Rāma used to write new works in this temple. Original manuscripts of Mokṣamārga prakāśa, Ātmānuśāsan, and Puruṣārtha Sidhyupāya written by Paṇḍit Toḍar Mal are in the collection of the Bhandār. Gumāni Rāma also worked for the growth of the Śāstra Bhandār and for some time it was called after his name.

There are 1278 manuscripts in it. This number includes the Gutakās also which are 162. Manuscripts are mainly in four languages i.e. Prākṛit, Saṁskrit, Apabhramśa, and Hindī. All the manuscripts are written on paper and there is no palm-leaf manuscript in the collection.

The main subjects on which the manuscripts are available are Jaina religion, Adhyātma, Purāṇa, Kāvya, short stories and miscellaneous works. The works written by non-Jaina authors are not in good number but some famous works of Kalidāsa, Anubhūti Swārūpācārya, Kabīrdāsa, Keśavadāsa are in the collection,

The earliest manuscript available in the Grantha Bhandār is a commentary on Vādḍhmāṇa Kāvya written in Saṁwat 1481 (1424 A.D.) on the 10th bright day of Āsoja month. This is a Saṁskrit commentary on the Apabhramśa work. Vādḍhmān Kāvya was written by Jayamitra Hala in 13th Century. The latest manuscript was written in Saṁwat 1987 (1930 A.D.) which is called Adhāidwīpa Pūjā. Thus there are manuscripts written during the last 500 years.

The collection of Hindī and Apabhramśa works is in good number. Some of them are still unpublished and others are rare one. The manuscript of Harivanśa

Purāṇa an Apabhraṃśa work of Mahākavi Swayambhū, is in the collection of this Bhaṇḍār. This is a rare manuscript and only three or four copies are available throughout India. The commentary of Vāddhmāṇa Kāvya in Saṃskṛit is also a rare one. Manuscript of Pradyumna Carita, a Hindi work composed in 1354 A.D. is also a rare one. This is a very good work written by Sadharu in Hindi. Guṭakās of this Bhaṇḍār possess several small works of Hindī scholars. The works of Jaina poets like Sakal Kīrtī (15th Century) Chīhal (16th Century), Hansrāja (17th Century) Ṭhakursī (16th Century) Jinaḍāsa (17th Century), Pūno (16th Century) Banarsī Dāsa (17th Century) etc. are available in these Gutakās. The collection of works of Ajayarāja pātnī about 20 in number have been traced out in the Śāstra Bhaṇḍār. He was a scholar of 18th Century.

(6) GRANTHA BHANḌĀR OF ṬHOLIYĀ JAINA TEMPLE

Digambar Jaina Ṭholiā temple is situated in the Ghee wālon kā Rāstā near the temple of Badhī Canda. The temple was constructed by a Tholiyā family in the 18th Century. It is also one of the famous and beautiful temples of the City.

There is a Śāstra Bhaṇḍār which was started after the completion of the temple. Now it is housed in a newly constructed room. The manuscripts were brought from Sāṅgāner and Āmer and some of them were written and copied here also. The work of writing new manuscripts slowed down from Saṃwat 1900 (1843 A.D.).

There are 658 manuscripts and 125 Gutakās in the Śāstra Bhaṇḍār. Though the number of the manuscripts is not great but from the point of material, it is a remarkable Bhaṇḍār.

The earliest manuscript which is available in the collection is a commentary of Dravya Sangraha by Brahma Deva. This manuscript was copied in Saṃwat 1416 (1359 A.D.), Bhādwā Sudī 13 at Yoginīpur. The writer of this manuscript has also mentioned the Emperor's name as Feroz Sāh. The latest manuscript named Bīsa Tīrthankara Pūjā was written in Saṃwat 1654 (1897 A.D.) Sāvan Budī Saptmi. This was copied in Ajmer by Srī Pannā Lāla himself. Most of the manuscripts available in the Grantha Bhaṇḍār are of 16th, 17th and 18th centuries. The manuscripts are more on literary subjects. The collection of Guṭakās is also good. Several small works of Śubha Candra (16th Century), Hemarāja (17th Century), Raghunātha (17th Century),

Brahma Jinadāsa (15th Century) Brahma Gyāna Sāgar (17th Century), Padmanābha (16th Century) etc. are in these Gutakās. As regards the non-Jaina works, the Dohās of Dādu Dayāl, Iśka Cimana of Nāgarīdāsa, Daṣṭūra Mālikā of Banśīdhara, Gyāna Bheda, Gyānasāra, Nitya Vihāra, and Prasaṅgasāra of Raghunātha are important works.

All the manuscripts are written on paper. There is one manuscript namely Pūjā Sangraha in which coloured pictures of Maṇḍals of Pūja are given.

The Śāstra Bhandār is completely systematic. One manuscript has been kept in one Vesthana and therefore manuscripts can be traced out easily. The catalogue of this Bhandār is already published by Digambar Jain Atīśaya Kṣetra Śrī Māhāvīrji.¹

(7) GRANTHA BHANDĀR OF JAINA TEMPLE PĀṬODĪ.

Grantha Bhandār of Jaina temple Pāṭodī is the next biggest collection of the Jaipur City. It is situated in the Jaina temple of Pāṭodī, which exists in Caukarī Modī-Khānā. The temple remained the seat of Bhaṭṭārakas from the year 1758 A.D. The installation ceremony of the four Bhaṭṭārakas namely Kṣemendra Kīrti (1758), Surendra Kīrti (1765) Sukhendra Kīrti (1795) and Nāyan Kīrti (1822) was performed here. This temple had a direct connection with these Jaina monks for about hundred years. The manuscripts of were brought here by them and afterwards this Bhandār was established in about 1737 A.D.

The Śāstra Bhandār maintained the literaries activities for a century. These Bhaṭṭārakas were the main patrons of the Bhandārs. There was good arrangement of copying the manuscripts and several scholars who had good hand-writing were employed by these Bhaṭṭārakas and manuscripts were got written on the request of the Śrāvakas. When the influence of these Bhaṭṭārakas ceased the Grantha Bhandār came in the possession of the Śrāvakas. But as it appears from the collection of the manuscripts that the persons did not take interest in obtaining new manuscripts as such the number of these manuscripts did not increase rapidly. Moreover due to mis-management some manuscripts were reduced to ashes and works of the high standard and poetic beauty were allowed to decay.

NUMBER OF THE MANUSCRIPTS

The total number of the manuscripts and the Guṭkās in the Bhaṇḍār is 2257 and 308 respectively. Out of these manuscripts more than 450 manuscripts relate purely to Vedic literature. All the manuscripts are on paper except the two, Bhaktāmar Stotra, and Tatwārtha Sūtra, which are on palm leaves. There are some maps of Jambū Dwīpa, Aḍhāi Dwīpa and of some Yantras which are on cloth. Some maps are fully illustrated.

EARLIEST & LATEST MANUSCRIPTS.

The earliest manuscript available in the Bhaṇḍār is Jasahara Cariya of Puṣpadanta, an Apabhraṃśa work of 10th Century. This manuscript was copied in 1407 (1350 A.D.) in the fort of Candrapur. The latest manuscript of Padmanandī-pancaviṃśatī was copied in Saṃvat 1950 (1893 A.D.). This shows that there are manuscripts written from the year 1350 to 1893 A.D. Most of the manuscripts were written in the 15th, to 18th centuries. A few of these were written in the 19th century.

SUBJECTS DEAL WITH

The manuscripts in the Śāstra Bhaṇḍār deal with a variety of subjects like Puraṇa, Carita, Kāvya, Grammer and various aspects of Jaina religion. The languages used are Prākṛit, Apabhraṃśa, Saṃskṛit, Hindī, and Rājasthānī. Pūjā and stotra works form a substantial part of the collection. There are more than 450 small manuscripts, the matter of which have been taken from Saṃhitās, Bhāgwat Mahāpu-rāṇa and other purāṇs. Apart from these there are good Hindī works written by Jaina as well as non-jaina authors. The following are the further main features of the Śāstra Bhaṇḍār.

- (1) There is a good collection of Saṃskṛit works on Āyurveda & Jyotiṣa.
- (2) The collection of Gutakās containing small texts is also remarkable. Among rare works of Hindī, one is JINADUTTA CARITA, a work of 1297 A.D. This was composed by Kavi Ralha. This is perhaps one of the earliest manuscript of Hindī ever found in a Dīgambar Jain Śāstra Bhaṇḍār.

The condition of the Grantha Bhaṇḍār is satisfactory. All the manuscripts are placed in serial number and therefore manuscript may be taken out without any difficulty. The complete catalogue of the Bhaṇḍār has recently been prepared and published.

(8) ŚRĪ CANDRA PRABHA SARASWATĪ BHANḌĀR.

The Candra Prabha Saraswatī Bhaṇḍār is situated in the Jain temple of Dewān Amarcand., who remained a prominent Dewān of the former State of Jaipur in the 19th century for a long period. His father named Śivjīlāl was also Dewān of the state in the time of Māhārājā Jagat Singh. He constructed a Jaina temple. The temple which was constructed by Shivjīlāl is called temple of Bāḍā Dewānji, while the one which was built by his son Amarcanda is called temple of Choṭā Dewānji. This temple is situated in the Lālji Sāṇḍ kā Rāstā, Caukrī Modi Khānā. The temple relates to Terāpanthī Sect. There are 830 manuscripts in the Śāstra Bhaṇḍār, of which about 350 are incomplete. This is due to the mismanagement of the authorities who gave the manuscripts to the readers and never demanded them back. There is a good collection of Saṁskṛit works, and specially of Pūjā and Purāṇā literature. The whole manuscripts may be divided as under:—

Saṁskṛit-418, Apabhraṁśa-4, Hindī-311, Prākṛit-68 and the important subjects on which the manuscripts are available are as follows:—

Religious texts	...	...	147
Adhyātma	...	...	62
Purāṇa	...	...	30
Kathā	...	...	38
Pūjā literature	...	...	152
Stotra	...	...	41

PATRONS OF THE BHANḌĀR.

The Śāstra Bhaṇḍār was established at the time of the construction of the temple. Dewān Amarcand took a great interest in the collection of the manuscripts. His contemporary scholars of Jaina literature were Rājamala, Nawal Rāma, Gumānī Rām, Jaicandra Chābrā, Ḍālu Rām, Mannā Lāl Khindūkā and Swaroop Cand Bilālā and with the help of these scholars he managed to collect a good number of manuscripts. Kṣātra Cuḍāmaṇi (1834) Gomatṭasāra (1828) Pancatantra (1830) and Pratimāsānta Caturdaśī Vratodyāpana (1820) were got copied by him and placed in the Grantha Bhaṇḍār. Kārtikeyānuprekṣā is the earliest written manuscript while

Dhanya Kumār Caritra is the latest one, These were copied in the year 1563 and 1937 A.D. respectively. Most of the manuscripts in the Bhaṇḍār belong to the 18th, 19th and 20th centuries.

(9) ŚĀSTRA BHANḌĀR OF JOBNER TEMPLE

The Śāstra Bhaṇḍār is situated in the temple of Jobner in Khejarān kā Rāstā, Chāndpole Bāzār, Jaipur City. The temple remained a seat of Jaina monks for a long time and last Pāṇḍyā Bhaktāwara Lāl died recently about 12 years ago. The Śāstra Bhaṇḍār remained in their possession from the very beginning. This class of Pāṇḍyās were interested generally in Āyurveda, Jyotiśa and Mantra Śāstra and the collection of the manuscripts pertaining to these subjects were given preference to other literature.

NUMBER OF MANUSCRIPTS.

The total number of the manuscripts in this Bhaṇḍār is 340. This number includes the number of the Guṭakās. The collection of Saṁskrit manuscripts are more than those of Hindī manuscripts. This shows that the Pāṇḍyās were the scholars of Saṁskrit literature. Manuscripts are not very old being written in 17th to 19th Century. Some of the important manuscripts are as follows:-

- (1) Sabhāsāra Nāṭak of Raghurāj in Hindī. This describes the etiquette to be observed in the Royal Courts.
- (2) Anjanā Rāsa of Śānti Kuśal, composed in 1603 A.D. This describes the life of Anjanā, the mother of Hanumāna.
- (3) Behārī Satsai of Bihārīlāl. The manuscript was written in 1716 A.D. The peculiarity of this manuscript is that all the stanzas are written in alphabetical order.
- (4) Raghuvaṁśa Kāvya by Kālidāsa. The manuscript was copied in 1623 A.D.
- (5) Rukmaṇi Vivāhlo by Prithavirāj Rāthora in Hindī. The manuscript is an incomplete one, but is a copy of the year 1662 A.D.

Besides these, there is a copy of Saṅgrahaṇi Sūtra of the 18th Century. There is a cloth embroidered with lead beads illustrating the 16 objects of dream seen by the mother of the Tīrthankara. Besides this, there are nineteen beautiful

pictures. In the first picture, the paṭala of Swarga and Vimān have been depicted. In the second picture, the Universe has been compared with the Loka Puruṣa. There is a Nandiśwara Dwīpa in the third picture. In the fourth plate, there are pictures of Tirthankaras. The seven graphas have been depicted in the fifth picture. In the sixth picture, the dreadful horrors of the hell have been shown. In the seventh plate, the army of India has been illustrated. In the 8th picture, there are eight different figures of the Yakṣas. There are pictures of the Jambudwīpa, Lavaṇa Samudra, Indra Sabhā, birth ceremony celebrated by Indra, the condition of man at the time of intense thirst, hunger and separation and the Vimānas of the Heaven. In the last Ṣaṭa Leśyas have been compared with a mango tree. There are six complexions of the worldly soul as Kriṣṇa, Nīla, Kapota, Pīta, Padma and Śukla. The Kriṣṇa Leśyā, the worst complexion has been explained by falling down the whole mango tree for eating the mangoes while the Śukla Leśyā, the best complexion has been illustrated by eating only fallen mangoes of the tree.

(10) PĀRSWANĀTHA DIGAMBAR JAINA SARASWATĪ BHAWAN

Pārswanātha Digambara Jaina Saraswatī Bhawan is situated in the Pārswanātha Digambara Jaina Temple. It is very famous temple in the city and was constructed in Saṁwat 1805 (1748 A.D.) and in the same year the Saraswatī Bhawan was established. The Saraswatī Bhawan contains 558 manuscripts including the Guṭakās. The collection contains manuscripts of 17th and 18th century in good number. The manuscripts of saṁskrit language are more numerous. The next come the Prākṛit and Apabhraṁśa works. All the manuscripts are on paper. Manuscripts are mostly on the subject like Purāṇa, Kathā and religious topics. Nalodaya Kāvya composed by Māṇikyāsūrī is the earliest manuscript. It was copied in Saṁwat 1445 (1388 A.D.). The manuscript of Deśalakṣaṇa Pūjā copied in Saṁwat 1937 (1880 A.D.) is the latest one. There are three manuscripts which are worth mentioning:—

(1) PRATĪSTHĀPĀTHA:—It is a Saṁskṛit work composed by Aśādhara a great scholar of 13th Century. This work was written on cloth in saṁwat 1516 i. e. 1459 A.D. This is the earliest manuscript so far found on cloth in the Śāstra Bhaṇḍārs of the Jaipur City. Though the manuscript was written 500 years back, yet the condition of cloth is still good. The measurement of the manuscript is 10½'x10".

(2) YAŚODHAR CARITA:—This is an illustrated manuscript copied in Saṁwat 1800 (1743 A.D.) The manuscript contains 30 illustrations based on the story of the work. All the pictures are coloured, representing Indian art.

(3) AJITNĀTH PURĀṆA:—This is an Apabhraṁśa work written by Vijaysingh. It was composed in Saṁwat 1505 (1458 A.D.) This is only the Apabhraṁśa manuscript so far found in this Śāstra Bhandār. It deals with the life of Ajitnātha, the second Tīrthankara. The manuscript is a rare one.

(11) ŚĀSTRA BHANDĀR OF GODHĀ TEMPLE.

There are 616 manuscripts and 102 Guṭakās in the Śāstra Bhandār of Godha temple, which was constructed towards the end of the 18th Century. The manuscripts were brought from several places and housed in this Śāstra Bhandār.

The subjects of the manuscripts pertain to Purāṇa, Carita, Stories, Pūjā and Stotra and the languages in which the manuscripts are written are Saṁskrit and Hindī.

Most of the manuscripts are of the 17th, 18th and 19th Century. The earliest manuscript is VRIHAT KATHĀ KOṢA written by Śrutasāgar, in saṁskrit. This book was copied in Saṁwat 1586 i.e. 1529 A.D. and presented to Maṇḍalācārya Dharmakīrti. The latest manuscript is "TĪNALOKA PŪJĀ" in Hindī which was copied in Saṁwat 1993 (1936 A.D.). It is a voluminous work and contains 978 pages. This shows that there is still the custom among the Jains to place the manuscripts in the Śāstra Bhandārs.

Some of the important manuscripts are as follows:—

(1) VIMALANĀTHA PURĀṆA:—by Aruṇamaṇi composed in Saṁwat 1674 i.e. 1617 A.D. in Saṁskrit. It describes the life of Vimalanātha—13th Jaina Tīrthankara. The manuscript is of saṁwat 1696 (1639 A.D.)

(2) HOLIKĀ CAUPAI:—composed by Dūṅgara Kavi in saṁwat 1629 (1572 A.D.) in Hindī. It narrates the story of Holikā according to the Jaina faith. There are 85 Padyas in the work. The last two stanzas of the work are as follows:—

मीलहमह गुणतीसइ सार, चैत्रइ वदि दुतिया बुधिवार ।

नयर सिकंदरावाद गुणकरि अगाव, याचकमन्दल थो खिमासाव ॥८४॥

तामु सीस डूंगर मनि रली, मधू चरित्र गुरु सांभली ।

जो नर नारी मुणसइ नदा, तिह घर लीहुइ संपदा ॥८५॥

(3) PANCA KALYĀṆAKAPĀṬHA:—It was composed by Har Cand in Hindī poetry in the year 1773 A.D. It describes the five ceremonies of a Tīrthankara celebrated by the Gods. It contains 117 stanzas.

(4) SUNDARA ŚRANGĀRA:—It is a work of Sundara Kavi composed in Samvat 1688 (1631 A. D.). It is a Lakṣana work which contains 374 stanzas. It is collected in a Guṭakā No. 25.

(5) BIHĀRĪ SATASAI:—This is Brijbhāṣa commentary written by some Kriṣṇa poet in samvat 1780 (1723 A.D.) at Agra, on Bihārī Satasaī. In the end of the commentary the writer gave his full description. The manuscript was copied in Jaipur in Samvat 1790 (1733 A.D.) The peculiarity of this commentary is that it is in both prose and Poetry. First of all the writer gives the sense of the original Dohās in Hindī prose and then he narrates the same in poem also. The commentary of the first Dohā is as follows:—

मेरी भव बाधा हरो, राधा नागरी सोइ ।

जा तन की भाँई परे, स्याम हरित दुति होइ ॥

Commentary in Hindī prose:—

यह मंगलाचरण है तहां श्री राधा जू की स्तुति ग्रन्थ कर्त्ता कवि करतु है, तहां राधा और दुहै याते जा तन की भाँई परे स्याम हरित दुति होइ या पद तें श्री वृषभान सुता की प्रतीति भई ।

Translation in Hindī poetry:—कवित्त

जांकी प्रभा अवलोकत ही, तिहुं लोक की सुन्दरता गई वारी ।

कृष्ण कहै सरसी रुहै नैननि, नामु महासुद मंगलकारी ॥

जा तन की भलकै भलकै हरित युति, स्याम की होत निहारो ।

श्री वृषभान कुमारी कृपा कै, सुराधा हरो भव बाधा हमारो ॥

(12) ŚĀSTRA BHANDĀR OF JAINA TEMPLE SANGHIJI

The temple of Sanghiji is also a famous one of the city. It is situated in Modikhānā Caukarī near Mahāvīrā park. The temple was constructed by Śrī Jhūnthā Rām Sanghī, who was Dewān (Minister) of the Jaipur state during the reign of Māhārājā Jaisingh III (1818 to 1835). The Grantha Bhandār of this temple contains 979 manuscripts.

Most of the manuscripts pertain to 18th and 19th century. There are several manuscripts which were written even in 20th century and the latest manuscript written in this century is Namokār Kalpa of Samvat 1955 (1938 A.D.) in Hindī and the earliest manuscript is PANCĀSTI-KĀYA PRABHRITA of Ācārya Kunda Kunda in Prakrit. The manuscript is of samvat 1487 (1430 A.D.)

The manuscripts are on common subjects like Pūjā, Stotra, Purāṇa and Story etc. There is an illustrated manuscript of MADHU MĀLTĪ KATHĀ written by Catura Bhuja Kavi in 17th century. The number of illustrations is 15. These are coloured paintings representing Rājasthānī art, but they are in a very torn condition.

The other work is HAMMĪRA RĀSO, which was composed by Kavi Maheśa of 17th Century. It is a poem describing briefly the life of Rājā Hammīra of Raṇthambhore.

(13) ŚĀSTRA BHANDĀR OF DIGAMBER JAINA TEMPLE, LAŚAKAR

There is a good collection of manuscripts in the Dig. Jain Temple Laśakar, situated in the Bordi Kā Rāstā, Jaipur. The Grantha Bhandār remained the centre of Śrī Kesari Singh, a scholar of 19th century who took great interest in the collection of the manuscripts. The total number of the manuscripts is 828. Following manuscripts are important one.

1	Commentary on Prāmaṇanaya Tatvālokālankār of Ratna Prabhāchārya	1499 A. D.
2.	Sap'a Padārth Vritt	1484 A. D.
3.	Pancāstikāya with commentary	Amrita Candra 1516 A. D.
4.	Ātma Prabodha	-- Kumār Kavi 1515 A. D.
5.	Āpta Patikṣā	Vidyanandi 1578 A. D.
6.	Commentary on Ratna Karanda Srāvakācāra	Prābhācandra 1576 A. D.
7.	Padma Carita Tippiṇa	Śrī Cand Muni 1454 A. D.
8.	Ādiswar Phāga	Bhaṭṭārak Gyān Bhūsaṇa 1530 A. D.
9.	Śānti Purān	Pandit Aśaga 1534 A. D.
10.	Malaya Sundri Kathā	Jaya Tilak Suri 1463 A. D.

(14) GRANTHA BHANDĀR OF NAYĀ-MANDIR.

The Grantha Bhandār is situated in the Jaina Temple of Bairāṭhiyān in the Moti Singh Bhomiya kā Rāstā. As the temple has been newly constructed, it is also called by the name of Nayā Mandir. There are 150 manuscripts in the Śāstra Bhandār. The earliest manuscript in the Grantha Bhandār is Candraprabhā Caritra composed by Vira Nandi in Saṃskrit. The manuscript was copied in the year 1467 A. D. There are manuscripts of Rīṣimandāl Stotra, Rīṣimandāl Pūjā, Nīrvāṇa Kāṇḍa and Aṣṭānḥikā Jayamāl which are written in golden ink and their borders are artistically designed and embroidered. These manuscripts are remarkable for border decoration representing various kinds of floral designs and geometrical patterns. Beautiful illustrations of creepers have also been given,

(15) GRANTHA BHANDĀR OF CODHARIYĀN KĀ MANDIR

There are only 108 manuscripts in the Śāstra Bhandār of this temple which is situated in the Chajūlāl Śāh kī Galī, Caukari Modī Khānā. Out of these 75 manuscripts are written in Hindī and the rest are in Saṁskrit. The collection is not of much consequence.

(16) ŚĀSTRA BHANDĀR OF KĀLĀ CHĀBARĀ JAINA TEMPLE

There are 410 manuscripts in the Śāstra Bhandār of Kālā Chābarā Jaina temple. The manuscripts are mainly on the subjects like religion, Purāṇa Kathā, Pūjā and Stotra. The Guṭakās which are 106 in number contain good collection of Hindī works written by Jaina and non-Jaina authors. The manuscripts are generally of 18th and 19th century,

(17) ŚĀSTRA BHANDĀR OF MEGHARĀJAJI TEMPLE

There is a small collection of 249 manuscripts in the Śāstra Bhandār of Jaina temple of Megharājajī. The manuscripts deal with the subjects like Pūjā, Purāṇa and stotra. The Bhandār is systematically arranged and an incomplete catalogue is also available in the Śāstra Bhandār.

(18) SARASWATĪ BHAWAN OF YAŚODĀNANDA JAINA TEMPLE

This temple was constructed by Śrī Yaśodānanda, a Jaina Saint in Saṁwat 1848 (1791 A.D.) and at the same time a Śāstra Bhandār was also established in the temple. The total number of the manuscripts and Guṭakās is 353 and 45 respectively. The collection is an ordinary one and on the subjects like Pūjā, Stotra, Purāṇa, but Paṭṭāvalīs of the Emperors of Delhi and Hindī songs written in the praise of Bhaṭṭārakas Dharma Kīrti are of worth mention.

(19) ŚĀSTRA BHANDĀR-SĪKAR

Sīkar is a district Head quarter at present. It is a good city of the Western Railway on Jaipur Lohārū Branch. There are five Jaina temples in the city which possess some manuscripts but in the Jaina temple called Baḍā Mandir of Bisapanthi, there is a good collection of the manuscripts. The total number of the manuscripts is 532, which are on paper. Manuscripts are written in Saṁskrit Prākṛit, and Hindī. The number of Hindī manuscripts is also a large one. Paṇḍit Mahācandra who was a good scholar of 19th century, collected various manuscripts for the Grantha Bhandār.

The Grantha Bhandār is in good condition and systematically arranged. The manuscript are placed in the Vesthanas. One rough catalogue of the manuscripts is also available in the Śāstra Bhandār. There is no rare manuscript.

(20) GRANTHA BHANDĀRS OF ALWAR

Alwar was the Matsya Deśa, the kingdom of Rājā Virāṭa of the Mahābhārat, in the past. There is still a town called Macheri in this State which is a corruption of Matsya. It is why that the first Union of Rājasthān States of Alwar, Bharatpur, Dholpur and Karauli was given the name of Matsya. The Alwar state formerly appertained to the territory of Jaipur, but in the 19th century it was recognised as a separate State and Pratāpsingh was the first ruler. It is in the centre, between Jaipur and Delhi.

Alwar remained a centre of Jainas for a long time. There are nine Jaina temples in the City, out of which following temples have the collection of the manuscripts. The number of the manuscript in each temple is as follows:—

	No. of Manuscripts
(1) Temple of Chājūrāmji	60
(2) Jaina temple of Sābjī Sahib	40
(3) Bārtallā Jaina temple	41
(4) Jain temple Nasiājī	42
(5) Nāyā Bāzār Jaina temple	39
(6) Khandelwāl Jaina Pancāyatī Mandir	211
(7) Agarwal Pancāyatī Mandir	186

Thus the total number of the manuscripts is 619 in the seven Bhandārs of the City, Most of the manuscripts are in Saṁskrit and Hindī and were written in 18th and 19th century.

There are two manuscripts TATTWĀRTH SŪTRA and BHAKTĀMARA STOTRA written in golden ink. There is also a manuscript namely AMRITASĀGARA which was composed under the patronage of Māhārāja Pratāpsingh. It is on Indian Medicines (Āyurveda) having 25 Tarangas and written in Hindī. Māhārāja Pratāp Singh was the ruler of Jaipur State from the year 1778 to 1803. The manuscript was copied in the year 1791 A.D.

(21) ŚĀSTRA BHANDĀR OF DŪNĪ

Dūnī is a town situated on the left side of the road from Jaipur to Deoli. It is twelve miles from Tonk and six miles from Deoli. There is a Jaina temple which contains a small collection of the manuscripts numbering 143 only. According to an inscription engraved on the inner wall of the temple, it was constructed in Saṃwat 1585 i. e. in the year 1528 A. D. The Grantha Bhandār of this temple was also established at the same time. The earliest manuscript is Jinadatta Kathā in Saṃskrit which was copied in Saṃwat 1500 (1443 A.D.). Most of the manuscripts are in Hindī in which works of Vidyā Sāgar such as, (1) "SOLAHA SWAPNA"¹ (2) "JINA JANMA MAHOTSAVA", (3) "SAPTA VYASANA SAVAIYĀ". (4) "VIŚĀPHĀRA-CHAPPAYA" etc are important. The "JHŪLNĀ" of Tānū Śāh in Hindī is also a rare work written in various metres and deals with on several topics. "RAJŪL KĀ BĀRAHAMĀSĀ" of Ganga Kavi is a rare work. Ganga Kavi was a Jaina poet and his full name was Gangādāsa. He was the son of Parwata Dharmārthī who was also a Hindī scholar. The work describes the various kinds of hardships sustained by Rājula in the twelve months.

ŚĀSTRA BHANDĀRS OF ṬODĀRĀISINGH

Ṭodārāisingh which was famous by the name of Takśaka Garha², remained famous literary centre for a long time. It is said to have been founded by the Nāgas. In the 15th century it was under the Sisodiyā Rājput̥s of Udaipur, but after the defeat of Rāṇā Sangrāma Singh they became independent and under the rule of Akbar this whole province passed under him.³

From the old ruins it seems to be a very ancient town. There is one Viṣṇu temple which was built by Guhil kings in the 10th-century. The town is beautifully

१. मुखकर सुन्दर मूलसंघ गद्य सरसति जागों ।

बलात्कार गण सार सूरी अभयेउ वखाणों ॥

तस पट्टे शुभचंद्र हवा गद्य नायक गुण धारक ।

तस गुरु भ्राता ब्रह्मचारि श्री विद्यासागर ॥

मंत्रपति माधव वचन श्री सोल स्वपन कविन जे कहै ।

भरणे सुणे जे भावसु ते अहे लोक मुख लहे ॥६॥

2. Praśasti Sangrah Āmer Śāstra Bhandār Jaipur page. 162.

3. Ibid.

surrounded by the walls. It is a city of tanks. The relation with the Jaina religion remained from an old period. From an inscription of Vijoliā dated 1169 A.D. it appears that Vaśravan, the fore fathers of Lallak constructed a Jaina temple in Toḍāpatanna. The town remained the literary centre from the very beginning. Solanki kings were very kind to Jainas so they also helped them in the enrichment of the literature,

Pravacanasāra¹ was written in the year 1440 by Narsingh pupil of Madana Deva who was the brother of Acārya Śubhacandra. The manuscript of Ādipurāṇa² was copied in the year 1480 in the Parswanātha temple.

Under the rule of Rāmcandra Rāo, this town remained the main centre of literary activities as he was himself a lover of literature and art. Several manuscripts were written in his time. Some of the manuscripts written in his time are as follows:—

- (1) In Saṃwat 1612 (1555 A.D.) manuscript of Upāskādhyayana³ was copied.
- (2) Nāga Kumār Carita⁴ of Puṣpadanta was copied in Saṃwat 1612 (1555 A.D.)
- (3) Yaśodharā Carita⁵ was written in Ādinātha temple in the same year i.e. 1555 A.D.
- (4) Yaśodharā Carita⁶ was copied in Saṃwat 1610 in the Ādinātha Jaina temple and presented to Bhaṭṭāraka Lalit Kīrti. At this time Salīm Ṣāh Sūri was the emperor of Delhi.
- (5) Nāga Kumār Carita⁷ was copied in Saṃwat 1603 (1546 A.D.)
- (6) Jambu Swamī Carita⁸ of Vīr Kavi in Apabhraṃśa was copied in Saṃwat 1600 (1543 A.D.) and 1601 (1544 A.D.) and both were presented to Mandalācārya Dharmacandra.

1. Vīr Vānī. Vol.

2. Rājasthān ke Jaina Śāstra Bhaṇḍāron kī Granthā Sūcī, part II, page 208.

3. Āmer Śāstra Bhaṇḍār, Jaipur.

4. Ibid.

5. Praśasti Sangrah, Āmer Śāstra Bhaṇḍār, Jaipur p 162

6. Ibid. p. 163

7. Rājasthān ke Jaina Śāstra Bhaṇḍāron kī Granthā Sūcī, Part II, page 247.

8. Śāstra Bhaṇḍār of Tholiya Jain temple Jaipur.

After Rāma Candra Rāo, Kalyān Singh became the ruler. Under his rule also several manuscripts were written. The manuscript of Dharmopadeśa Śrāvākācāra¹ and Jasahar Cariya² were written in the year 1558 and 1557 A.D. respectively. In the time of Jagannātha Rāo also Ṭoḍārāisingh remained the centre by literary activity. Ādinātha Purāṇa³ of Puṣpadanta was copied by Śāh Nānū and presented to Bhaṭṭāraka Davendra Kīrti in Saṁwat 1664 (1607 A.D.). In Saṁwat 1708 (1651 A.D.) Khinvasi of Ṭoḍārāisingh presented the Padmapurāṇ of Raviṣeṇācārya to Paṇḍit Harśa Kalyāṇa.

(22 & 23) GRANTHA BHANDĀRS OF ĀDINĀTHA & PĀRŚWANĀTHA JAINA TEMPLES

There are at present two Grantha Bhandārs. One Bhandār is situated in the Ādinātha Jain temple, while the other one is in Pārswanātha temple. The Śāstra Bhandār of Adinātha temple contains 246 manuscripts and the Śāstra Bhandār of Pārswanātha temple has 105 manuscripts. Most of the manuscripts are such as are used for the daily Swādhyāyā. The number of Hindi manuscripts are more than the manuscripts of any other language. Some of the important manuscripts are as follows:—

1. Caturvidha Dāna Kavitta by Gyān Sāgar of 18th century.
2. Nemiśwār Phāga by Vidyānandi composed in Saṁwat 1640 (1583 A.D). The work consists of 766 stanzas.
3. Triloka Sāra Ṭikā by Mādhava Candra Trivaidya. The manuscript is dated Saṁwat 1500 (1443 A.D.)
4. Pravacanā Sāra Ṭikā by Prabhā, Candra the manuscript is dated samwat 1605 (1548 A.D.). The earliest manuscript is Caturvinśati Stavan⁵ which was written in Saṁwat 1449 (1392 A.D.)

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1. Śāstrā Bhandār of Jain temple Bādhi candji.
 2. Āmer Śāstra Bhandār, Jaipur
 3. Ibid.
 4. Jain Śāstra Bhandār of Ādinātha temple of Ṭoḍārāisingh.

5. मध्यदेशस्थं संकाशद्रुगनिवासि देवपिमुतः सर्वदेवस्तस्यात्मजे
इमाश्चतुर्विंशतिजिनस्तुतयः तदग्रजपंडितधनपालविहिता विवरणा
महायमकखंडनरूपाणि तासां स्तुतीनां लेखतो लेखि ।
वदि ४ ।

Director of this temple

स्ता
१-

(24) ŚĀSTRA BHANDĀR OF FATEHPUR (SHEKHĀWĀṬĪ)

Fatehpur is a beautiful city in Sikar District of Rājasthān. It is now a Railway station on the Sikar-Cūru Branch of the Western Railway. Fatehpur remained the literary seat of Jains. From the very beginning Jains played an important role in the development of literature. The Agarwāla Jaina temple of Fatehpur was the centre of Bhaṭṭarakas who used to visit this place from time to time and took initiative in the management of the temples. These Bhaṭṭarakas used to collect the manuscripts and placed them in the Bhandārs. There is a collection of about 400 manuscripts at present in the Bhandār. These manuscripts are of later centuries i.e. 18th and 19th century. Most of the manuscripts were either written here or got written from else where and presented to this Bhandār by the Jains of this city. In this respect Paṇḍit Jīwan Rām's contribution is marvellous. He wrote a Guṭakā which contains the matter of at least one lakh śloka. Except this, Triloka Sārā Bhāṣā (1746 A.D.) Harivaṇśa Purāna (1767 A.D.) Mahāvīra Purāna (1353 A.D.), Samayasār Nāṭak (1836 A.D.) Gyanārṇava of Śubha Candra (1831 A.D.) and several others were copied here and are preserved in this Bhandār.

The Guṭakā as stated above is the biggest Guṭakā, in material ever found any of the Bhandārs. It mainly deals with Āyurveda and Jhotiśa. It contains 1228 pages. This was written in Cūru by Śrī Jīwan Rāma from the year 1838 to 1860 A.D. and was completed in Fatehpur City in the year 1860 A.D.

There is another manuscript Namokāra Mahatmya Kathā, which contains 689 pages of size 13" × 7½". The manuscript was got written by Hirālāl Sohanlāl, Delhi and presented to this Grantha Bhandār in the year 1922 A.D. It is fully illustrated and contains 76 illustrations on the various happenings in the life of the great persons of Jaina Mythology.

JAINA ŚĀSTRA BHANDĀRS-DAUSĀ

Dausā was an old capital of Kachhāwā Rājputs and one of the most ancient cities of Rājasthān. It was famous by the name Devagiri. But now a days it is a good town on Jaipur-Bharatpur Road. There are two Jaina temples and both the temples have Śāstra Bhandārs in them.

(25) ŚĀSTRA BHANDĀR OF BISPANTHĪ MANDIR

There is an inscription at the back side of the main Vēdi according to which this temple was constructed in Śarivāt 1701 (1644 A.D.) but as per oldness of the city and the temple itself. It seems that in that year it was reconstructed. The Śāstra Bhandār of this temple is a small one. It contains only 177 manuscripts

including the Guṭakās, Most of the manuscripts are of Hindī works. These manuscripts are of 17th to 19th century. Some of the manuscripts are important and they can be used at the time of their editing. The manuscripts of Vilhaṇ Śaśikalā Prabandha is a good work of 17th century. It is with Hindī commentary by the poet Sāranga. The work runs both in Saṁskrit and Hindī.

(26) ŚĀSTRA BHANDĀR OF TERĀPANTHĪ MANDIR DAUSĀ

There is also a small Śāstra Bhandār containing 150 manuscripts written on paper. Out of which most of the manuscripts are written in Hindī. But there is a good number of Apabhraṁśa manuscripts which were copied in 17th and 18th century. This shows that there was a general love and system of reading the Apabhraṁśa works upto 18th century. The manuscript of Caturdaśa Guṇasthān Carcā is a rare one. It was written by Akhayarāj in Hindī prose.

(27) & (28) ŚĀSTRA BHANDĀRS OF BASWĀ

Baswā is an old town and tehsil headquarter of Jaipur District in Rājasthān. It was the birth place of several scholars of Hindī literature and specially of Seth Amar Cand Bilālā for whom it is stated that he constructed the Jaina temple of Śrī Mahāvīraji. Jaina poet Daulat Rāma Kāśīwāl¹ (18th century) a famous story and Purāṇa writer was born in Baswā and his father Ānanda Rāma also lived there. In the 18th and 19th century Bāswā remained a centre of these scholars. There are several manuscripts in the Jaina Bhandārs of Jaipur city which were copied in Baswā and brought from there to the Jaipur City Bhandārs.

These manuscripts belong to the period from 1733 to 1835 i.e. for about one century during which the town was a centre of literary Activities. Caubīsaguṇasthāna Carcā² was copied in Saṁvat 1832 (1775 A.D.). Mūlacāra Pradīpa³, Pāṇḍava Purāṇa⁴, Rasik Priyā⁵, were copied in Saṁvat 1820, 1792 and 1733 respectively. There is still a collection of the manuscripts in two Jaina temples which throws some light on its bright past. Both the Terāpanthī and Pancāyatī temples contain Śāstra Bhandārs one in each temple. The Terāpanthī temple is very old and according to the inscription found in the temple it was constructed in the 16th century. The

1. & 2. Manuscript preserved in Śāstra Bhandār-Baswā.

3. Rājasthān ke Jaina Śāstra Bhāṇḍāron kī Grantha Sūcī part III. p. 166

4. Ibid. p. 223

5. Ibid. 251

Terāpanthī Sect came into existence in the year 1626 A.D. according to Mithyātva Khandan Nāṭak¹ of Bakhat Rāma.

The Pancāyatī Mandir is also an old temple and important from the point of art and architecture. There is a Jaina idol of a very big size of the 12th century, which also shows that the temple was constructed in very early times. There is a small Grantha Bhandār which shows that sometime ago there was a very good collection of the manuscripts. The manuscripts were written between 15th to 18th century. The earliest dated manuscript is Samayasāra Vrittī² which was copied in Saṃwat 1440 (1383 A.D.). Works of Hindī and Prākṛit are in majority in the Śāstra Bhandār. The following are the important manuscripts:—

- (1) KALPASŪTRA :—The manuscript is illustrated and written in golden ink. It has 39 paintings on the life of Lord Mahāvīrā. The various expressions depicted in them are very good. The manuscript was copied in the year 1479 A.D.
- (2) KALPASŪTRA :—This is another manuscripts which is also well illustrated. It contains 42 paintings which are evidences of good art. The manuscript is dated Saṃwat 1528 (1471 A.D.)
- (3) PADMANANDI MAHĀKĀVYA TĪKĀ :—This is a commentary written by Kavi Prahalāda in Saṃskṛit on the original work Padamandī Panca-vinśati. The commentary is a rare one.
- (4) MALAYASUNDARI CARITRA :—by Jaytilak Śūrī in saṃskṛit. The manuscript was copied in Saṃwat 1490 (1423 A.D.).
- (5) ABHAYA KUMĀR PRABANDHA CAUPAI :—written in Hindī in Saṃwat 1685 (1628 A.D.). The work is also a rare one. It describes the life of Abhaya Kumār.

(29) ŚĀSTRA BHANDĀR—MOZAMĀBĀD

In 17th century Mozamābāda was a centre of Jaina literary activities. It is an old town which seems to be later on renamed as Mozamābāda. In the year

1. Āmer Śāstra Bhandār Jāipur.

2. संवत् १४४० वर्षे चैत्र सुदी १० सोमवासरे अद्य हे योगिनीपुरे पैरोजसाहिराज्यप्रवर्तमाने श्री देवसेन श्रीविमलसेन श्रीवर्मसेन सहस्त्रकीर्तिदेवाः तत्र जजिनगरे श्रीश्रेष्ठिकुलान्वये गंगगोत्री सा वनाः... तेन समयसार ब्रह्मदेव टीकाकर्ता मूलकर्ता श्रीकुन्दकुन्दाचार्यदेव-विरचितं लिखाप्य सहस्त्रकीर्ति आचार्यप्रदत्तं ।

1607 A. D. one grand Jaina Pratisthā ceremony was celebrated which was conducted by Śrī Nānū Godhā who was the Minister of Rājā Mansingh of Jaipur. Only four year's before this ceremony Chitar Tholiā a Hindī writer completed his work 'Holi kī Kathā' in saṁwat 1660 (1603 A.D.) and described the town as follows:—

सौलासे साठे शुभवर्षे फालगुण शुक्ल पूर्णिमा हर्ष ।
 सौहे मोजावाद निवास, पूजे मन की सगली आस ॥
 सौहे राजा मान को राज, जिहि बोधि पूरव लग पाज ।
 सुखि सवै नगर में लोग, दान पुण्य जागो सउ भोग ॥

—Praśasti Sangrah p. 231

In the year 1538, Bhavisyadatta Carita of Dhanpāl Kavi was written in this town and at present this manuscript is housed in the Śāstra Bhandār of Āmer, Śrāvākācār of Vasunandī which was written in Saṁwat 1630 (1573 A.D.) is preserved in the Grantha Bhandār of temple Badhicand. In the year 1589 A.D. Ādinātha-purāṇa of the Apabhramsa language was copied in the Ādinātha temple.

Saṁwat 1660 (1603 A. D.) was specially marked for literary activity. Yaśodharā Caritra¹ of Sakal Kīrti and of Gyāna Kīrti² were copied in this year and were placed in various Bhandārs of Rājasthān,

The Śāstra Bhandār is a part of the temple which is situated in the centre of the town. The manuscripts are placed in two Almirahs and their total number is 368. The condition of the Śāstra Bhandār is not satisfactory, Several manuscripts have been destroyed due to the carelessness of the management. They have not been placed even in Vesthans so the dust and climate have attacked them frequently.

There are two copies of Jasahara Cariya of Puṣpadanta fully illustrated. No where these illustrated manuscripts in Apabhramśa language have been found. As such these are rare manuscripts. Out of these one is complete and other is incomplete. These were copied in 16th century. The paintings are very fine. The earliest dated manuscript is of the 15th century. The manuscripts of Pravacansāra of Kunda Kunda Acārya, (ii) Jinendra Vyākaraṇa (iii) Ṣaṭkarmopdeśa Ratnamālā of Amarkīrti (iv) Triṣaṣṭismrati Śāstra by Āśādhar (v) Yogasāra by Amitigati (vi) Tattwārtha Sutra Tippāṇī by Yogadeva (vii) Ādipurāṇa Tīppāṇa by Prabhācandra are important.

1. Rājasthān ke Śāstra Bhandāron kī Grantha Sūcī, Part III.

2. Praśasti Sangrah of Āmer Śāstrā Bhandār, Jaipur. page. 281

There is also one manuscript of Kriṣṇa Rukamaṇi veli written by Prithivi Rāj with the commentary of Lākhā cāraṇa. This is a rare manuscript.

(30) JAINA GYĀNA BHANḌĀR OF JHUNJHUNU

The collection in the Jaina Śāstra Bhaṇḍār¹ Jhunjhunu is not a large one. The total number of the manuscripts is 310. It possesses Hindī manuscripts more than those in other languages. The names of there manuscripts may be mentioned below:—

1. Abhaya Kumār Caupai by Yug Pradhān Jin Candra Sūrī.
2. Pānca Sandhi by Hemrāj in Hindī poem.
3. Hansrāja Vacharāja Caupai by Ṭikam Cand.

(31) JAINA ŚĀSTRA BHANḌĀR, RĀJAMAHAL

Rājamahal is a town in Ṭonk District of Rājasthān. It is about 80 miles from Jaipur and 20 miles from Ṭonk in the north. The River Banās takes a beautiful turn here and the place is a beauty sport in the rainy season. It was the centre of literary activities for about 300 years. In the manuscript of Harivaṇṣa Purāṇ¹ of Brahma Jinadāsa copied here in Saṁvat 1661, Rājā Mānsingh of Āmer has been described as the Ruler of this town. There is a Śāstra Bhaṇḍār in the Jaina temple which possesses a collection of 255 manuscripts including Guṭakās. Manuscripts of Dhanya Kumār Caritra of Sakal Kīrti, Pārśvapurāṇa of Bhudhardāsa, Śrenika Carita, Kriyā Koṣa and Harivaṇṣa Purāṇa were copied in this town from the year 1822 to 1836 A.D. The collection is though on the various subjects and mainly in Hindī and Saṁskrit languages. Some of the important manuscripts are as follows:—

- (1) KARAKANḌUNO RĀSA³ :—by Brahma Jinadāsa in Hindī. This is a rare manuscript of 15th century.

1 Manuscript Catalogue Preserved in Ābhaya Jaina Granthālaya Bīkāner.

2 Āmer Śāstra Bhaṇḍār, Jaipur.

3. श्री सकलकीरति गुरु-प्रणामीनो मुनी भुवनकीरति अवतार ।
रास कीयो मेह बडो, ब्रह्म जिनदास-कहे सार ॥
पढे गुणो जेह सांभले, मनधर अविचल भाव ।
मनवांछित फल ते लहे, पामे सिवपुरी ठाम ॥

- (2) PRAŚNOTTAR ŚRAVAKĀCĀRA¹ :-by Sakal Kīrti in Samskrit. This is an old manuscript and was copied in Samvat 1597 (1540 A.D.)
- (3) HOLĪ KATHĀ² :-by Muni Śubha Candra. It was composed in the year 1697 A.D. It is also a rare work and has not been found so far in any of the other Bhandārs of Rājasthan.
- (4) INDRIYA NĀTAK :-by Trilok Patni. This is a drama in Hīndī. This work is also a rare one. The drama³ was completed at Kekarī (Ajmer) in the year 1898.

Continued from page...68

धनद नाम गोवालिया, एक कमले करी चंग ।

पूज्या जिनवर मन रली, फल पाम्यो उत्तंग ॥

एह कथा रस सांभली, भवीयण सयल सुजाण ।

पूजो जिनवर मन रली, अष्ट प्रकारे गुण भाण ॥

एक कमल फल वस्तरयो, स्वर्ग मूगती लगे चंग ।

अनुदिन जेह जीन पूछे तेह न फले उत्तंग ॥

सासो धरम सोहमणो, थोडी कीजे महंत ।

वड बीज जिम रुवडो, फली दीसे अनंत ॥

इति करकण्डु मुनीरास, पूजा फल समाप्त ॥

1. स्वस्ति संवत् १५९७ वर्षे द्वितीय चैत्रमासे शुक्लपक्षे द्वितीयादिने रविवासरे...मुमुक्षुणा सुमतिकीर्तिना कर्मक्षयार्थं श्रावकाचार ग्रन्थो लिखितं । ग्रन्थ संख्या २८८० ।
2. मुनि शुभचंद करी या कथा, धर्मप्रेष्यमें छी जथा ।
होली कथा सुनै जो कोइ, मुक्ति तथा सुख पावे सोय ॥१२५॥
संवत् सतरासे परि जोई, वर्ष पचावन अधिका और ।
साक गणि सौलाछैवीस, चेत सुदि सातै कहीस ॥१२६॥
ता दिन कथा संपूरण भइ, एकसौतीस चोपई भई ।
सेस दिन में जोड़ी बात, पून्यू दिसा कुसला ॥१२७॥
3. उगणीसे पचपन विपै, नाटक भयो प्रमान ।
गांव केकेडी धन्य जहां, रहै सदा मतिमान ॥

JAINA ŚĀSTRA BHANDĀRS, MĀLPURĀ

Mālpurā is an old town in Rājasthān. According to the description available in the Guṭakās collected in Śāstra Bhandār of Jaina temple, Pātodī, Mālpurā was founded in Saṃwat 1619 (1562 A.D.). The other name of the town is Dravyapur.¹ It remained the main centre of the Jaina literature from its very beginning. There are 8 temples in the town. Out of which 4 temples have collections of manuscripts. The earliest² manuscript was copied in Mālpurā in Saṃwat 1631 (1574 A.D.). This is Vaḍḍhamān Cariya of Jaymitra Hala copied by Kamal Kīrti for his own study. The other manuscripts which were copied here belong to the years 1576, 1588, 1592, 1652, 1829, 1803, 1812, 1783 A.D. and hundreds of others which are in the various Śāstra Bhandārs of Rājasthān.

(32) JAINA GRANTHA BHANDĀR CAUDHRIYĀN TEMPLE—MĀLPURĀ

There is a small collection of manuscripts numbering 50. All the manuscripts are on paper. The condition of the manuscripts is not good. There is a copy of BĪHARĪ SATSAI which contains 735 stanzas. The manuscript of Pārswanāth Rāso³, composed by Brahma Kapoor Cand also forms part of the collection. This was composed in Saṃwat 1597 (1540 A.D.) The work is a rare one and has not been published so far. It deals with the life of Pārswanātha.

(33) GRANTHA BHANDĀR OF ĀDINĀTH TEMPLE—MĀLPURĀ

There is also a small collection of manuscripts which contains books meant only for daily reading. The Grantha Bhandār is quite in disorder and in bad condition. Among the rare manuscripts one is Kṣetrapāla Vintī⁴, by Muni Subhacandra and the other is Hindī Padas by Harṣa Kīrti which are copied in a guṭakā number 3.

1. Pūjā Pātha Sangraha preserved in the Grantha Bhandār—Mālpurā

2. Āmer Śāstra Bhandār Praśasti Sangrah, page 130.

3. ताम तणु सिपि तसु पंडित कपूरजीचंद, कीयो रास चिति धरिवि आनंद ।

4. गीत पहली गाय जो रत्नाय क्षेत्रपाल को,

मुनि सुनचंद गायो गीत, नैरुलाल को ॥११॥

(34) ŚĀSTRA BHANDĀR OF TERĀPANTHĪ TEMPLE-MĀLPURĀ.

There is here a collection of 74 manuscripts. It is an ordinary collection. There is no rare manuscript here but old copies of some manuscripts are in the collection.

(35) JAIN ŚĀSTRA BHANDĀR-BHĀDWĀ

Bhādwā is a village in Phulerā sub-division. The village is 3 miles from the Railway station Bhainslānā on the Rewari-Phulerā Branch line of Western Railway. There is here a small Śāstra Bhandār having 130 manuscripts and 20 Guṭakās. Though there is no rare manuscript here, the copies of the following manuscripts are very important:—

- (1) DHARMAVILĀSA :—by Dyānata Rāya in Hindī (18th Century)
- (2) Hindī Translation of RATNA KARANDA ŚRĀVAKĀCĀRA by Sadāsukha Kāslīwāl in Hindī (19th Century)
- (3) GYĀNĀRṆVA BHAṢA :—by Labdhi Vijaygaṇi in Hindī (17th Century)
- (4) BRAHMAVILĀSA :—by Bhaiyā Bhagawatīdāsa in Hindī (18th Century)
- (5) DHARMOPADEŚA SRĀVKĀCĀRA :—by Dharmadās in Hindī (16th Century)

All the manuscripts are written on paper. There is a good collection of Hindī works in Guṭakās such as DOHĀŚATAKA by Rūpa Cand and Updeś Pacciśī by Rāmdāsa.

ŚĀSTRA BHANDĀRS IN BHARATPUR DISTRICT

The former Bharatpur State and now a district of Rājasthān remained a literary centre for a long time. As this district of the Rājasthān is considered a part of Brijā Bhūmī so the Hindī works influenced by Brijā language (a part of Hindī) are in good number in the Grantha Bhandārs of this district. There are Jaina Grantha Bhandārs in Bharatpur, Deeg, Kāmā, Bayānā, Vair, and Kumher.

Bharatpur City was founded by Surajamal Jāt. It was one of the two Jāt states in Rājasthān before its merger. Śruta Sāgar a poet of 18th century described Bharatpur in his work Ṣaṭa Māla Varṇan' in the following way:—

देस काठहड विरजि मै, वदनस्यंघ राजान ।

ताके पुत्र है भलो, सूरिजमल गुणधाम ।

तेजपुञ्ज रवि है भलो, न्याय नीति गुणवान ।

ताको मुजस है जगत में, तदै दूमरो भान ।

तिनह नगर जु वसाइयो, नाम भरतपुर ताम ।

In the 18th and beginning of the 19th century it was literary centre for the Jaina Scholars. There is a Jaina manuscript library which contains more than 8 hundred manuscripts. There are several manuscripts which were written in the 18th century in Bharatpur and placed in the Śāstra Bhandār of the city. Some of the manuscripts which were copied here are Ṣoḍāśakāraṇa Jayamāla¹ of Raidhu (1830 A.D.) Cāritra Pūjā of Srī Bhūṣaṇa (1759 A.D.) Caubīsa Jīnarāj Pūjā (1827 A.D.) Sārdhadvaya Dvīpa Pūjā (1769 A.D.) Brahma Vilās (1838 A.D.) Tattwasāra (1757 A.D.) Subhāṣita Ratna Sandoha (1770 A.D.) and Sidhānt Sāra Deepak (1766 A.D.) and many others. All the manuscripts are preserved in the Grantha Bhandārs of Bharatpur.

(36) ŚĀSTRA BHANDĀR OF PANCĀYATĪ MANDIR

There are two Jaina temples in the city and both have the manuscript libraries in them. The Śāstra Bhandār of Pancāyatī temple has good collection of manuscripts. They are placed in wooden and stone almirahs. All the manuscripts are written on paper. The date of the establishment of the Bhandār is not traceable, but it appears that soon after the construction of this temple the manuscripts were also brought from the various towns and villages of the State when the Jainas came to settle down in the city. The 19th century was time of the growth of the Śāstra Bhandār as most of the manuscripts were written in that century.

The total number of the manuscripts is 801, and the earliest dated manuscript is VRIHAT TAPĀGACCHA GURĀVALI by Muni Sunder Sūri copied in Saṃvat 1490 (1433 A.D.). Most of the manuscripts are in Hindī language. SAPTA VYASAN KATHĀ composed by Mānik Candra in Saṃvat 1634 (1577 A.D.) in Apabhraṃśa language is a rare work as no such work has been found in any other Grantha Bhandār. Apart from this some of the manuscripts which are important, are as follows:—

- (1) SABHĀ BHŪṢAṆA¹ :—by Gangārāma composed in Samvat 1744 (1687 A.D.) in Hindī.
- (2) PADASANGRAHA :—by Harṣa Candra in Hindī,
- (3) JINADATTA CARITRA BHĀṢA¹ :—by Viśva Bhūṣaṇa in Hindī.
- (4) SUKHA VILĀSA³ :—by Jodhrāja Kāslīwāl in Hindī prose.

The collectioa of the manuscripts written in Prākṛit, Saṁskṛit and Apabh-
raṁśa languages are also in good number. This collection is not limited to religious
works as manuscripts of common interest are also in the Śāstra Bhandār. There is a
manuscript which deals with the playing of Śātranja.

There is one illustrated manuscript named BHAKTĀMARA STOTRA by
Māntung Ācārya. It has 51 illustrations very well coloured, Its painting is a speci-
man of medieval art. It was copied in the year 1769 A.D.

(37) GRANTHA BHANDĀR OF JAINA TEMPLE—PHOZURĀMA

There is another Śāstra Bhandār in Jaina temple, Phozurāma situated at
Kotwālī market, This is a newly constructed temple so the collection of the
manuscripts is also about 100 years old. There are only 65 manuscripts including
Gūṭakās. All the manuscripts were not earlier thān 150 years ago. The manuscript

1. सत्रह सत संवत सरस, चतुर अधिक चालीस ।
कातिक सुदि तिथि अष्टमी, वार सरस रजनीस ॥६२॥
सांगानेर सुनग्र में, रामसिंह नृप राज ।
तहां कविजन वचपन में, राजति सभा समाज ॥२३॥
गंगाराम तह सरस कवि, कीनों बुधिप्रकास ।
श्री भगवंत प्रसाद तैं, इह सुभ सभा विलास ॥६४॥
2. संवत् सत्रासै अठतीस, नाम प्रमोदा ब्रह्मावीस ।
अगहन वदि पांचै रविवार, अस्लेखा ऐन्द्र जोग सुधार ॥
नर नारी मन देके सुनों, ताको जसु तिलोक में गुनौ ।
यह चरित्र सुनियो मन लाइ, विश्वभूषण मुनि कहत वनाय ॥
3. दीलत सुत कामा वसै,
जोध कासलीवाल ।
निज सुख कारण यह कियो,
सुखविलास गुणमाल ॥

of commentary on Tattvārtha Sūtra' in Hindī prose is a rare one. This was composed in Vikrama Samvat 1935 (1878 A.D.) by Śrī Girvarsingh of Kumher.

ŚĀSTRA BHANDĀRS OF DEEG TOWN

Deeg which is called a city of fountains is 25 miles from Bharatpur City. It was an old capital of the Bharatpur State. There are three Śāstra Bhandārs, out of which one is in the old Deeg and the rest two are in New Deeg.

(38) ŚĀSTRA BHANDĀR OF PANCĀYATĪ MANDIR--NEW DEEG

There are 81 manuscripts in the collection of this Bhandār. Except a few one all the manuscripts are in Hindī written in 18th and 19th century. Besides the manuscripts on religion, there are manuscripts on Grammar and Medicine. There is an original manuscript of MALLINĀTHA CARITA translated in Hindī by Sewā Rāma Pāṇī who belonged to this city. He composed this work in 1793 A.D. here.

(39) ŚĀSTRA BHANDĀR OF BAḌĪ PANCĀYATĪ-DEEG

There was a very old collection of the manuscripts in the Grantha Bhandār of Pancāyatī Mandīr-Deeg but due to the mis-management it fell into a sorry state. Even now the manuscripts are not systematically arranged. I also came to know that several manuscripts were taken away by the scholars of the various places and were never returned.

At present there are only 56 manuscripts which are complete and the rest are incomplete and in wretched condition. The manuscripts were copied in the 16th 17th and 18th Centuries. The earliest dated manuscript is BHAGVATĪ ĀRĀDHANĀ² which was written in the year 1511 (1454 A.D.) in Māndalgarh. Except this there also copies of ŚAḌĀ DARŚANA SAMUCCAYA of Rājahansa in Saṁskṛit,

1. अंग स्वामी उमास्वामी आचार्यकृत दशाध्यायी मूलसूत्र की सर्वार्थसिद्धि नामा संस्कृत टीका ताकी नाना वचनिका तैं संक्षेप मात्र लेके दीवान बालमु कंद के पुत्र गिरिवरसिंह बामि कुंभेर कैं ने अपनी तुच्छ बुद्धि के अनुसार मूल सूत्रनि की अर्थ जानिने के लिये यह वचनिका रची और सवत् १६३५ के ज्येष्ठ सुदि २ रविवार के दिन संपूर्ण कीनी ।
2. सवत् १५११ वर्ष वैशाख वदि ७ गुरु पक्षे पुष्यनक्षत्रे सकलराजि-शिरोमुकट माणिक्य-मरीचिये धारिकृत-चरणकमण्णपादपीठस्य श्रीराणाकुंभकर्णसकलसाम्राज्यधुरां विभ्राणस्य समये श्रीमंडलगडगुप्तस्थाने आदिनाथ-चैत्यालये ।

BHAAVISYADATTA CARIYU by Śrīdhar in Apabhraṃśa, ĀTMĀNUŚĀṢANA of Guṇabhadra and JAMBU SWĀMI CARITA by Sakal Kīrti in Saṃskrit.

(40) GRANTHA BHANDĀR OF JAINA MANDIR-OLD DEEG

The Grantha Bhandār is placed in the Jaina temple situated in old Deeg. The temple is very old and it appears that it must have built before 14th century. There are 101 manuscripts in the Śāstra Bhandār which have been placed in wooden Almirah, They are not in good condition and are deteriorating fast. Most of the manuscripts are in Hindī and on religious subjects. But apart from this some of the manuscripts are very important. The VIKRAMA CARĪTA of Rāma Candra Sūri is one of the manuscripts not generally available in other Bhandārs. This is a Saṃskrit work composed in 1423 A.D. The copy JINAGUṆAVILĀSA of Nathmal which was composed in Saṃvat 1822 (1765 A.D.) in Hindī and is dated 1766 A.D. There is also a BHRAMARGĪTA of Mukunda Dāsa which is complete and in good condition. The Hindī translation of VASUNANDI SRĀVAKĀCĀRA which was composed in the year 1850 A.D. in Āmer is also one of the few manuscripts. The work CAUBĪSA TĪRTHANKARA PŪJĀ composed by Cunilāl in Hindī in Saṃvat 1914 (1857 A.D.) is a rare work. This was composed at Karauli. There is a copy of JANMA PATRĪ of Khusāla Candra who was the famous Writer of Hindī in Sāngāner (18th century).

K Ā M Ā

Kāmā is one of the oldest towns of Rājasthān. This was previously in the Bharatpur State and now it is a Tehsil Headquarter in the Bharatpur District.

From the manuscripts found in the Jaina Grantha Bhandārs of Rājasthān it is presumed that the town remained a literary centre in 18th and 19th century. Though in the Śāstra Bhandār of Agarwāl Jaina temple there are manuscripts relating even to 14th century, they were brought from other centres, as in the Śāstra Bhandār there is no manuscript of earlier than 18th century which was written in Kāmā.

Jodhrāja Kāślīwāl son of Daulatarāma Kāślīwāl a famous Hindī scholar of 18th-19th century belonged to the town. Jodhrāja wrote Sukhvilāsa in Saṃvat 1884 i.e. in the year 1827 A.D.

Hindī commentary of Pravacanasāra¹ and Pancāsti Kāya² written by Hemraṇ was copied in Kāmā in saṃvat 1719³ and 1727 (1662 and 1670 A.D.) respec-

1, Preserved in Grantha Bhandār-Kāmā.

2. लिखाइतं साह श्रीदेवीदास लिखितं महात्मा दयालदास महाराजा श्रीकर्तसिंहजी विजयराजे गढ कामावती मध्ये आत्मार्थि ।

tively. A copy of Ratna-Karanda¹ Srāvaka-cāra was also copied in samvat 1756 (1699 A.D.).

There are several manuscripts in the Śāstra Bhandār of Kāmā which were presented to it.

(41) ŚĀSTR BAHANḌĀR OF KHANDELWĀL JAINA MANDIR-KĀMĀ

There is a good collection of 578 manuscripts including the Guṭkās in the Jaina Śāstra Bhandār of Khandelwāl Jaina Mandir Kāmā. Manuscripts written in Saṃskṛit, Prākṛit, Āpabhraṃśa Rājasthānī and Hīndī are there in the collection. Most of the manuscripts are old. From the collection of the Bhandār it appears that at some time this temple remained the centre of literary activities. Some of the important manuscripts which are in the collection are as follows :—

1. PĀNḌAVA CARITRA² :—by Deva Prabha Suri in Saṃskṛit. The manuscript is of Samvat 1454 (1397 A.D.).
2. ĀTMĀNUŚAṢAN :—A commentary on it was made by Prabhā Candra in Saṃskṛit. The manuscript was copied in the year 1491 A.D. at Gwalior. The original work was written by Guṇabhadra-cārya.
3. SAMAYASĀR³ :—A commentary on it made by Śrī Śubhacandra in Saṃskṛit. This is a rare work and was composed in Samvat 1573 (1516 A.D.)
4. JINARĀTRI VRATA MAHĀTMYA⁴ :—by Muni Padmanandī. The work is in Saṃskṛit and is dated 1537 A.D.,
5. ĀTMA PROBODHA⁵ :—by Kumār Kavi. The manuscript was copied in Samvat 1547 (1490 A.D.) at Śrī Pathā Nagar.

1. Preserved in Grantha Bhandār-Kāmā.

2. संवत् १४५४ वर्षे ज्येष्ठ सुदि ७ सप्तमी शुक्रवारे श्री पाण्डवचरितं वयरसेणेन लिखितं मदाहडीहगच्छे श्रीमुनिप्रमसूरीणां योग्यं ।

3. रचितेयं वर टीका नाटकपद्यस्य गद्ययुक्तस्य ।
गुणचन्द्रेण सुजयतां विद्यासवन.....कान् ॥

4. इतिश्रीवर्द्धमानस्वामिकथावतारे जिनरात्रिब्रतमहात्म्यप्रदर्शके मुनिश्रीपद्मनन्दीविरचिते मनःसुखायनामांकिते श्रीवर्द्धमाननिर्वाणगमनं नाम द्वितीयपर्वः ।

5. संवत् १५४७ वर्षे फाल्गुन सुदि ११ दिने श्रीपथानगरे खंडेलवालवंशे गमं गोत्रं संघई मेणपालेन लिखापितं ।

6. PRABODHA CINTĀMAṆI :-by Rāja Śekhara Sūri. It is in Saṃskṛit prose. The manuscript was written in Saṃvat 1405 i.e. 1348 A.D. at Delhi.
7. DAŚ LAKṢAṆA KATHĀ¹ :-by Hari Canda This is in Apabhraṃśa, and was composed in the year 1467 A.D. at Gwālior.
8. DHARMA PANCAVINŚATI² :-by Brahma Jinadāsa. This is in Apabhraṃśa. There are only 26 stanzas. This is also a rare work.
9. PĀRŚWA PURĀṆA³ :-was composed by Padma Kīrti in Apabhraṃśa in Saṃvat 999. The manuscript was written in Saṃvat 1574 i.e. 1517 A.D. and was presented to Muni Narendra Kīrti.
10. SANGRAHAṆI SŪTRA BHĀṢĀ⁴ :-The original work was translated in Rājasthāni Prose by Daya Hansa Gaṇi. The manuscript belongs to Saṃvat 1497 (1440 A.D).
11. YAŚASTILAKA CAMPU⁵ :-by Somdeva Sūri. The manuscript is incomplete and was copied in Saṃvat 1460 (1403 A.D).
12. MALLINĀTHA CARITRA BHĀṢĀ :-by Sewā Rāma Pāṭnī. The work was composed in the year 1850. The manuscript was written in Kāmā City.

1. उवएसयकहियगुणगुल्यं, पंदहसयचउवीसमलयं ।
भादवसुदिपंचमि अहविमलं, गुरुवार विसाखणु खतु अमलं ।
गोवर्गगरिदुगुद्गारइयं, तोमरहं वंसं किल्हणसमयं ।
सासयसुहरत्तु भवणीहिचत्तु, परमपुरिसु आराहियणा,
दहधम्महमाउ पुण सयहाउ, हरिचन्द रामंसिय जिणचरणा ॥
2. मेहा कुमडणिचन्दं भवदुहसायरहं जाणपत्तमिणं ।
धम्मविलाससुदहं भाणिदं जिणदास वम्हेण ॥२६॥
3. संवत् १५७४ कार्तिक बुदि ३ चित्रकूटे राणा श्री संग्रामराज्ये.....एतेषां मध्ये साह
मेधा पुत्र हीरा, ईसर महेसर करमश्री इदं पार्श्वनाथभरित्रं मुनि श्री नरेन्द्रकीर्ति
योग्यं घटापितं ।
4. संवत् १४९७ द्वितीयश्रावणसुदि चउदसि शुक्रवारइं तिणइं दिवसइं तपागच्छनायक
भट्टारक श्रीरतनसिंहसूरिनइं शिष्यइं पंडितं दयाहंसगणइं ए वालावबोध रच्चयउ
सर्वसौख्य मांगलिक्यनइं अर्थइं हुवइ ।
5. संवत् १४६० वैसाख बुदि १२ नेमिचन्द्रमुनिना उद्गहनहस्ते लिखापितं पुस्तकमिदं ।

13. PRADYUMNA CARITĀ :-by Kavi Sadhāru. The work was composed in the year 1411 (1354 A.D). This work describes the life of Pradyumna son of Śrī Kṛṣṇa, in Hindī poem.

Guṭakā number 331 is also important one. It contains several small works of Hindī written in 15th and 16th century by the various authors and specially by Śrī Vūca-Rāja and Brahma Dīpa etc.

(42) ŚĀSTRA BHANDĀR OF AGRAWĀL PANCĀYATI MANDIR-KĀMĀ

There is a small Śāstra Bhandār which contains only 105 manuscripts. The temple is old. Śāstra Bhandār was established about 60 years ago, when separation was made between the two temples. All the manuscripts are of 18th and 19th century. There is a manuscript of PRADYUMNA CARITA which contains date of composition as Saṁvat 1311 (1254 A.D). The copy is incomplete one.

(43) GRANTHA BHANDĀR OF ŚRĪ MAHĀVĪRAJĪ

The Grantha Bhandār is situated in the famous temple of Digambar Jaina Aṭīṣaya kṣītera Śrī Mahāvīraji. The temple is four miles from the Railway station Śrī Mahāvīraji. The temple is famous throughout India. There is a seat of Bhaṭṭāraka. The Bhaṭṭāarakas came from Āmer, the old capital of former Jaipur State. The Grantha Bhandār of this temple possesses 515 manuscripts including the Guṭakās. The manuscripts are of 15th to 19th century. There is a good collection of the manuscripts of Prākṛit, Apabhraṁśa, Saṁskṛit and Hindī works. The manuscripts are systematically arranged. The list of the manuscripts has been published. Some of the important and old manuscripts are. (1) Tattwārtha Sūtra Vṛiti (Yogadeva) (2) Nemiśwar Gīta (Valhava), (3) Trayodaśamārgī Rāso (Dharmasāgar) 4 Pārswanāth Rāso (Brahma Vastupāl and 5 Indraprastha Prabandha.

BAYĀNĀ

Bayānā is an old town of Rājasthān. There is a fort which was built earlier than the 4th century. A large hoard of Guptā coins was discovered there about two decades ago, which was studied by Late Dr. A. S. Altekar. The town was also a great centre of the Jinas. The Jaina temple in the town belongs probably to the tenth century A.D. Tradition has it that it possessed a very good collection of manuscripts but it appears that it was destroyed by the Muslim invaders. In the 18th

century the Grantha Bhandār was re-established. There are at present two Grantha Bhandārs containing several manuscripts which were copied here in Bayānā. PANCA PARMESTHI PŪJA of Yaśonandī was copied in the year 1760 A.D. while SVAPANO-DHYĀYA was copied in the year 1811 A.D. There are two Grantha Bhandārs, one is in Pancāyati Mandir and the other is in Terāpanthī Mandir.

(44) ŚĀSTRA BHANDĀR OF PANCĀYATĪ MANDIR-BAYĀNĀ

The Grantha Bhandār though a small one is systematically arranged. A list of all the manuscripts is already prepared. The total number of the manuscripts is 150 out of which Hindī manuscripts are in majority. The collection seems to have been made in 18th and 19th century. The following are the important manuscripts in the Grantha Bhandār :-

1. VRATAVIDHĀN PŪJĀ¹ :-by Hira Lāl Lohadiā in Hindī.
2. CANDRĀ PRABHA PURĀṆA² :-By Jinendra Bhuṣaṇa in Hindī. This was composed in the year 1794 at Itāwāh.

1. तीन लोक मांहि सार, मध्य लोक को विचार ।
ताके मध्य दीपोदय, असंख प्रमान जो ।
सवदीप मध्य लसै, जवू नामा दीप यह ।
ताकी दिसा दश तामै, भरत वखान जी ।
तामै देश मेवात है, वसत सुबुधी लोग ।
नगर फिरोजपुर—भीरकी महान जी ।
जामे चैत्य तीन बने, पूजत है लोग घने ।
वसत श्रावग वहां बडे पुन्यवान जी ।
मूल संघी संघ लसै, सरस्वती गच्छ जिसै ।
गणसी बलात्कार, कुन्दकुन्द आनजी ।
अैसी कुल श्रावक है, वंश में खंडेलवाल,
गोत को लुहाड्या, रच करी जिनवानी जी ।
किसन हीरालाल सुत, अमर सुचन्द नित,
वाल के ख्याल ब्रत, छन्द यो वखान जी ।

2. जिनेन्द्र भूषण लघु शिष्य बुद्धि कर हीन ज्यू ।
कह्यो पुराण सुग्यान पूरण पद जान ज्यू ।
संवत् (१८४१) : ठारासे इकतालीस सांभले,

Continued.....

3. BĀHUBALI CANDĀ¹ :-by Kumuda Candra in Hindī. This was composed in the year 1410 A.D. at Ghoghānagar.
4. NEMINĀTHA KĀ CANDĀ² :-by Hemcandra pupil of Śrī Bhuṣaṇa. This is in praise of Neminātha.
5. NEMIRĀJUL GĪTA :-by Guṇacandra. This is also in praise of Neminātha.
6. UDARA GĪTA :-by Chīhal of 16th century.

(45) ŚĀSTRA BHANDĀR OF TERĀPANTHĪ MANDIR-BAYĀNĀ

The Śāstra Bhandār of this temple is also systematically arranged. The manuscripts are preserved and placed in the cloth covers duly written their names on them. There are 153 manuscripts including Guṭakās in the Śāstra Bhandār. Most of the manuscripts are of Hindī works. There is no manuscript upto 17th century. This shows that the Bhandār only came into existence in the 18th century. The following are the rare manuscripts which are preserved in the Grantha Bhandār :—

Continued from page...79

- सावन मास पवित्र पाप मति की गलै ।
 चुदि ह्वै द्वैज पुनीत चन्द्र रविवार है,
 पूरण पुण्य पुरान महामुखकार है ।
 जहर इटावा भली, तहां बैठक भई,
 श्रावक गुन संयुक्त बुद्धि पूरन लई ॥
1. संवत् चौदस में सइसठो,
 जेष्ठ शुक्ल पंचमी तिथी छट्ठे ।
 कविवर वारे घोषानयरे,
 अति उत्तम मनोहर गुन धरे ॥२०७॥
 अष्टम जिनवरने प्रामादे,
 सांभलियो जिनगान मुक्तादे,
 ग्गनकीर्ति पदवी गुरुगुरे,
 रचियो छन्द कुमुद गजिसुरे ॥२०८॥
 2. काष्ठासंब विख्यात धर्म दिगम्बर धारक,
 तनु नद नट गच्छ गगन विद्या भवि तारक ।
 गुरु गोयम कुल भांन रामसेन गच्छनायक,
 नरसीधपुरादि प्रसिद्ध द्वादश न्याति विद्यायक ।
 तनु अनुकने दारु भन्या, गद्य नायक श्रीकार,
 श्रीभूषण शिष्य कहे, हेमचन्द विस्तार ॥२०९॥

1. ṢOḌAŚA KĀRAṆA VRATODYĀ PAN PUJĀ¹ :-by Sumati Sāgar in Saṁskrit.
2. LĪLAVATĪ BHĀṢA² :-by Lāl Canda Sūri. This is a work on Jyotiṣa translated from Saṁskrit to Hindī.
3. TATTWĀRTH SŪTRA BHĀṢĀ :-by Sewā Rāma Pātnī, in Hindī.
4. AKŚAR BĀVANĪ³ :-by Pāṇḍe Keśava Dāsa. There are 61 stanzas in Hindī. It was composed in Saṁvat 1736 (1679 A.D.).

(46) ŚĀSTRA BHANḌĀR OF JAINA TEMPLE VAIRA

Vaira is an old town which is about 15 miles from Bayānā. This is a Tehsil Head quarter at present. There are two Jaina temples, one is Digambara and

1. इति पौडशकारणोद्यापन पाठः ।
 पंचाशदधिकैः श्लोकेः पटशतैः प्रमितं महत् ।
 तीर्थकृतपरपूजायाः सुमतिसागरोदितः ॥१॥
2. संपूरण लीलावती भाषा में भलरीति ।
 ज्यू कीधि जीणदिन हुई तिको कहू घर प्रीति ।
 सतरासैं छत्तीस समै, वदि असाढ बखारण,
 पंचिम दिन बुधवार दिन, ग्रन्थ सम्पूरण जान ।
 गुरु मी चौरासी गच्छै, गच्छ खरतर सुवदीत,
 महिमण्डल । मोटा मनुष्य, पूरी करे प्रतीति ।
 गच्छ नायक गुणवन्त अति, प्रगट पुण्य अंकूट ।
 सौभाग्य सुन्दर वरण, श्री जिनचंद सुरिद ।
 सेवग तासु सौभाग निधि, खेम साख सुखकार,
 शान्तिहर्ष वाचक भले, जस सौभाग्य अपार ।
 शिष्य तास सुविनीत मति, लाल चन्द इण नाम,
 गुरु प्रसाद कीधी भलो ग्रन्थ भणैया अचिराम ।
3. बावन अक्षर जोय करै भैया,
 गांवु पच्चासहि मैं भल भावे ।
 सुख सौभाग्य नीको तिनको हुवे,
 बावन अक्षर जो गुण गावे ।
 लावण्य रतन गुरु सुपसावसु,
 केशवदास सदा सुख पावे ॥६१॥

other is Swetāmbar. The Śāstra Bhaṇḍār situated in Digambara Jaina Mandir contains 120 manuscripts. The number of Guṭakās is more than the manuscripts. But the condition of the manuscripts is not good. They have been placed in the covers of cloth just like the rough papers, while some of the manuscripts are without the cloth covers.

The Guṭakās contain good collection of Hīndī and Saṁskrit works. They mainly relate to Pūja, Kathā and Stotras etc.

K A R A U L I

Karaulī is a covenanting state of Rajasthān. The City is 18 miles from Hīndaun which is a Station of Western Railway (Broad guage). Karaulī remained a centre of Jaina literature in the 18th and 19th century. Nathmal Vilālā, who wrote several works in Hīndī mentions the name of Karaulī.

In the 18th and 19th century several manuscripts were written in Karauli and were placed in city Bhaṇḍārs and various Bhaṇḍārs of Rājasthān.

(47 & 48) Grantha Bhaṇḍārs—Pancāyatī Mandir & Sogāni Jaina Mandir—Karauli

There are two Jaina Grantha Bhaṇḍārs in the city. One Grantha Bhaṇḍār is in the Pancāyatī Mandir and the other is in the Sogāni Jaina Mandir.

The Grantha Bhaṇḍār of Pancāyatī Mandir possesses 227 manuscripts out of which the number of Guṭakās is 44. The collection was meant only for self-study. As such the manuscripts are on the subjects of Purāṇa, Kathā, Sidhānt etc. Varāṅga Cariya composed by Tejaṇāl in Apabhramśa language, is a rare manuscript.

The other Śāstra Bhaṇḍār exists in the Sogāni Jaina temple. There is only a small collection of 87 manuscripts. The collection is very ordinary and no rare or old manuscript exists in the Bhaṇḍār.

(49) GRANTHA BHANḌĀRS OF HINḌAUN.

There are two Śāstra Bhaṇḍārs established in the temples. The total number of the manuscripts is 426. The condition of the manuscripts is not good and they have been placed even without cloth covers. Several of them have already been made incomplete.

A J M E R

Ajaimeru Durga, as the present Ajmer was then called, was built by King Ajaypāl Cauhān who was the king of Sapāda Lakṣa with Sāmbhar as his capital early in sixth century A.D.¹. According to Prithvi Rāja Vijay, Ajaideva II, the 23rd Cauhan King of Sākambharī founded a town named it after himself. On the basis of this statement Dr. Buhler² concluded that the city of Ajmer was founded by him. But the statement of Dr. Buhler does not seem to be correct as there is an inscription³ in the Chatrīs of Digambara Jaina religious leaders called-Bhaṭṭārakas which bear the date of Saṁvat 817 (760 A.D.). The other inscriptions in these Chatrīs are dated 845 A.D., and 871 A.D. This was long before the time Ajaideva II who lived in the 12th century.

Ajmer has been the political and cultural centre of Rājasthān since its foundation. After its conquest by Śāhbuddin Gaurī, it was made capital of Rājputānā. It retained this position till the integration of the Rājputānā States in 1949. Ajaideva son of Ānājī⁴ (1130-1150 A.D.) built Ānāsāgar lake and Ānājī son Viśaldeva (1151-1163 A.D.) constructed the Visalasar lake (Visale) with temples and palaces round it. It was also a centre place of Jaina religion and culture. There is a manuscript in Jaisalmer Bhandār which was copied in Saṁvat 1212 i.e. 1165 A.D. It refers to Ajmer as Ajaymerū Durga. At this time Vigrah Rāja Deva was the emperor. the Praśastis is as follows :—

संवत् १२१२ चैत्र सुदी १३ गुरौ अद्येह श्री अजयपेरुदुर्गे समस्तराजावलिविराजितपरम-
महटारकमहाराजाधिराजश्रीविग्रहराजदेवविजयराजे उपदेशपदटीकाऽलेखीति ।

According to the Bhaṭṭāraka Paṭṭāvalī the first Bhaṭṭāraka on the Ajmer Gadi was Viśālkīrti and he sat on this in Saṁvat 1168 (1111 A.D.). This shows that the Ajmer city even before 12th century was the centre of Jains and a great literary activities had been commenced even before the period. In the 16th century the city was a great literary centre. Pradyumna Carita⁵ of Singh Kavi was written in Saṁvat

1. Ajmer-Historical & Descriptive by Harbilās Śārda. 37

2. Article on Ajmer published in the Indian Antiquary Vol. XXVI. p. 162-63.

3. Ajmer-Historical and Descriptive by H. B. Śārda p. 37

4. Ibid. p. 38

5. Āmer Śāstra Bhandār-Jaipur.

1595 (1538 A.D.) and presented to Mandalācārya Dharmacandra. Bhavīsyadatta Carita¹ of Dhanpāla, an Apabhraṁṣa work was copied in Saṁvat 1589 (1532 A.D.).

Ajmer is a holy place for Hindus, Muslims and Jains. There are nine Jaina temples. Two Grantha Bhandārs exist in the Jaina temple of Baḍā Dhaḍā and the Third one is in Jaina temple of Sethji.

(50) GRANTHA BHANDĀRS OF JAINA TEMPLE BAḌĀ DHĀḌĀ

The Grantha Bhandār of this temple is among the big Bhandārs of Rājasthān. The temple in which the Bhandār lies, remained the seat of the Bhaṭṭārakas for a long time. It was constructed in the 16th century and as such this Śāstra Bhandār was shifted to this temple which already existed in other temple before 16th century. The services rendered by the Bhaṭṭārakas in the enhancement of the collection cannot be even estimated. The collection work of the manuscript was continued systematically upto the Bhaṭṭāraka Vijaykīrti (18th Century). He was a good scholar and interested in the collection of the literary works. There are several manuscripts which were copied by the Bhaṭṭāraka himself. But after his death, the management of the Grantha Bhandār became disturbed and due to carelessness of management, several manuscripts were destroyed and more than one thousand manuscripts have been made incomplete. But there is a collection of 2015 manuscripts still safely preserved. The Grantha Bhandār has been now systematically arranged by the author himself in December 1958. These manuscripts belong to Saṁskṛit, Prākṛit, Apabhraṁṣa, Hindi and Rājasthānī works. Though the Grantha Bhandār seemed to have come into existence in the 13th century, there is no manuscript prior to 15th century. The earliest written manuscript was copied in the year 1406. It is a manuscript copy of SAMAYASĀRA PRĀBHRITA². Most of the manuscripts written in this Bhandār belong to 15th to 18th century. This shows that this Bhandār remained the literary centre during these centuries.

As the whole collection belongs to the Bhaṭṭārakas so the manuscripts on the subjects like Āyurveda, Jyotiṣa and Mantra Śāstra are also in abundance. Such a huge collection on Āyurveda is not available every where else. Several Guṭakās completely related to the Āyurvedic literature.

2. Praśasti Sāngrah of Āmer Śāstra Bhandār. Jaipur p. 149.

१. न्वस्ति श्री संवत् १४९३ वर्षे मार्गशृण्वयोदश्या सोमवासरे अद्य श्रीकालपी नगरे.....
एतेषां मध्ये साधु नदरा पात्रेण नरपति पुत्रेण साधु श्रीबाल्हाचार्यदेवेन साधुनी
जीरापालही लहयडिकातेन साधुराजजातेन पात्र साधु श्रीपाल्हाचन्द्र समुद्रभवने
श्री समयसारमुस्तकं लिखाप्य संसारसमुद्रोत्तारणार्थं दृष्टिदुष्टविध्वंसनार्थं जानावरणा-
ष्टकमंधयार्थं श्रीधर्महेतो सुगुरो धर्मचन्द्रदेवेभ्यः पुस्तकदानं दत्तं ।

Some of the old as well as complete manuscripts which can be very useful at the time of editing are as follows:—

Serial Number	Name of the manuscript	Author's Name	Date of manuscript
(1)	Ātmānuśāṣan Tīka	Prabhācandra	1523 A.D.
(2)	Sidhānta Sāra	Jinacandrācārya	vs. 1526 1469 A.D.
(3)	Nagakumār Carita	Mallīśeṇa	1618 A.D.
(4)	Candraprabha Kavya	Vīrnandi	1621 A.D.
(5)	Praśnottar Srāvākācār	Sakalkīrti	1496 A.D.
(6)	Dharma Parikṣā	Āmitigati	1480 A.D.
(7)	Sabda Bheda Prakāśa	Maheśwar	1569 A.D.
(8)	Harivaṇśa Purāṇa	Brahma Jinadāsa	1516 A.D.
(9)	Sāgar Dharmāmrita	Āśādhar	1523 A.D.
(10)	Śabdānuśāṣan	Hemcandra	1457 A.D.
(11)	Yogaśāstra	-do-	1530 A.D.
(12)	Subhāṣita Ratan Sandoha	Āmitigati	1517 A.D.
(13)	Sukumāla Caritra	Sakalkīrti	1480 A.D.

There is a good collection of Sanskrit and Hindī works which are preserved only in this Bhaṇḍār. Some of them are as follows:—

(Sanskrit Manuscripts)

(1)	Ādhyātma Rahasya	Āśādhar	13th Century
(2)	Jītasāra Samuccaya	Vriṣbha Nandi	13th Century
(3)	Samādhi Maraṇotsava Dipikā	Sakal Kīrti	15th Century
(4)	Citra Bandha Stotra	Medhāvī	"
(5)	Carpāṭa Śatak	Cārpaṭa	"

PRĀKRITA & APABHRAṂŚA MANUSCRIPTS

- | | | |
|-----|-------------------------------------|----------------------|
| (1) | Prākṛit commentary on
Gomattasār | Unknown author |
| (2) | Pingala Caturaṣīti Rūpaka | Unknown (Prākṛit) |
| (3) | Pāsa Cariyu | Tejāpāl (Apabhraṁśa) |

HINDĪ & RĀJASTHĀNĪ MANUSCRIPTS

- | | | | |
|------|---------------------------------|----------------------|------------------------------------|
| (1) | Eudhi Prakāśa | Delha | 16th Century |
| (2) | Viśālkīrti Gīta | „ | „ |
| (3) | Dharma Kīrti Gīta | Vūcaraja | „ |
| (4) | Bhūwan Kīrti Gīta | -do- | „ |
| (5) | Subhānu Carita | Upādhyaya Vinaysāgar | |
| (6) | Śānti Purāṇa | Thākur | Vs 1562
(1505 A.D.) |
| (7) | Cetana Pudgal Dhāmāla | Vūcaraja | 16th Century |
| (8) | Mriga Saṁvāda | Devaraja | Composed in the
year 1576 A.D. |
| (9) | Pārsvanātha Ādityavāra
Kathā | Brahma Nemidāsa | |
| (10) | Ādityavāra Kathā | Muni Sakalkīrti | Composed in the
year 1687 A.D. |
| (11) | Sītā Satu | Bhagwatidāsa | Completed in the
year 1627 A.D. |
| (12) | Śīl Battisī | Bhagwatidāsa | 17th Century |
| (13) | Rājmati Gīta | „ | „ |
| (14) | Argalapur Jina Vandanā | „ | „ |
| (15) | Rājavālī | „ | „ |
| (16) | Cūnarī Rāsa | „ | „ |
| (17) | Manakarahā Rāsa | „ | „ |
| (18) | Banjāra Gīta | „ | „ |
| (19) | Rajamatī Nemīśvār Dhāl | „ | „ |

A short description of some of these works have been made in the VI Chapter of the book. The manuscript of Kṛiṣṇa Rukamaṇi Velī of Prithviraja contains 308 stanzas and the manuscripts of Madhumālī Kathā contain 916 verses.

(51) GRANTHA BHANDĀR OF JAINA TEMPLE SETHJI

The collection of the manuscripts is an ordinary one. The total number is about three hundred. It seems that most of the manuscripts were either purchased or brought from the Śāstra Bhandār of others temples. There are no rare and early manuscripts here.

GRANTHA BHANDĀRS OF BĪKĀNER DIVISION.

Bīkāner¹ State was founded by Bīkājī in the year 1488 A.D. Previously the area consisted of several small political regions under Sankhlās Parmārs, Cauhāns, Bhāṭṭs and Jāṭs. But after conquering all of them Bīkājī founded a state which was called Bīkāner after his name². From Jodhpur among other warriors Bothra Vatsarāja and Vaid Lākhansijī who were Oswal Jainas came with Bīkājī. Vatsa Rāja³ was the Minister of Rao Lūṇākaran. Thus in the Bīkāner state from very beginning the Jainas generally conducted the administration of the state and the rulers had great confidence in them.

Apart from the political importance, Bīkāner City has also its importance from the literary point of view. There are collections of about 50 to 60 thousand manuscripts only in Bīkāner out of which about 20 thousand manuscripts are in the collection of Anūpa Saṁskrit library and the remaining 40 thousand manuscripts are collected in the Jaina Bhandārs. In this big collection of manuscripts, there are hundreds of manuscripts which are rare and available only in these Bhandārs. Besides the huge collection there are manuscripts which are illustrated and written with golden and silver ink. The illustrated Vigyapti literature is also in their collections. In this Division all are Swetāmbār Grantha Bhandārs and no Digambar Grantha Bhandār are there. The following are the Grantha Bhandārs in the city.

(52) VRIHAT GYANA BHANDĀR⁴

The collection of the manuscripts has been placed in Barā Upāsra in Rāngadi kā Cauka. Before the year 1901 there was no such Bhandār here, but

1. The History of Bīkāner State Part I, by G. S. Ojha p. 96

2. Ibid. page 91

3. Bīkāner Jainā Lekha Sangraha page: 2

4. Manuscript Catalogue preserved in Abhaya Jaina Granthālaya Bīkāner.

due to the continuous persuasion and hard labour of Śrī Yati Himatūji, this great Bhaṇḍār could be established. The whole Bhaṇḍār consists of eight individual collections which were placed in different Almirahs. The names of the Srāvakas who presented their manuscripts to this Bhaṇḍār, have been also written on the different almirahs. This collection was made from the following Bhaṇḍārs.

(1) DĀNA SĀGAR BHAṆḌĀR :—

Danasāgar placed the manuscripts in this Bhaṇḍār so this collection was named Dānasāgar Bhaṇḍār after him. There are 2792 manuscripts in the collection which have been placed in 74 bundles. The collection is very rich and has manuscripts on various subjects. Most of the manuscripts are written in Saṁskṛit, Prākṛit, Hīndī and Rājasthānī. The following are some of the important manuscripts:—

- (a) Bhagwatī Tripāṭhavratti :—by Abhayadeva Sūri. The commentary was written in the year 1071 A.D.
- (b) Ācārāṅga Tripāṭha Vrātti :—Śīlāṅgācārya. The commentary was composed in Śāk Saṁvat 798.
- (c) Viśāldeva Cauhān Rāsa :—This was composed by Nalha, This is a historical work which describes the life of Viśāl Deva and his wife Rānī Rājmatī. This is a very old book in Hindi. The manuscript is incomplete having only 23 pages.
- (d) Pingalā Śāstra :—written by Hamīra in Rājasthānī language. The work was composed in Saṁvat 1786 (1729 A.D). It deals with the subject of Prosody.
- (e) Tapāgacha Paṭṭāvali :—contains a complete list of Sādhus who have been in the Tapāgacha, a branch of Svetāmbara Jinas.

(2) MAHIMĀ BHAKTĪ BHAṆḌĀR :—

Mahimā Bhakti was a Jaina Sādhu belonging to Khartargacha. He was the disciple of the famous scholar Upādhyāya Kṣema Kalyāṇa. There are several rare manuscripts available in the collection which are preserved as bundles. The total number of manuscripts is about 3000 which are placed in 89 bundles. All the manuscripts are on paper except a few ones. The earliest palm leaf manuscript is ŚRĀVAKA PRATIKRAMANA which bears the date of Saṁvat 1302 (1252 A.D.). The manuscript copy of the ĀVAŚYAKA VRATTI called DURGĀ PADA VYĀKHYĀ commented by Muni Śekhar Sūri

in Saṁvati 1471 (1414 A.D.) is dated 1453 A.D. The manuscript of NAV VILAS NĀṬAK was written by Rāmacādra in Saṁskṛit. The manuscript of this NĀṬAK is of the year 1516 A.D. SANDEH DOHĀVALI composed by Jinadatta in Hindī bears the Saṁvat 1495 (1438 A.D.). The author was the disciple of Jayasāgar Upādhyāya.

(3) VARDHAMĀN BHANḌĀR :—

The collection of the Vardhamān Bhaṇḍār is valuable from the point of view of Hindī and Saṁskṛit manuscripts. All the manuscripts are on paper. The following are the important manuscripts :—

1. Nāma Mālā :—of Kavi Banārsīdāsa of 17th century. This is a book on Lexicography in Hindī.
2. Sangrahaṇī Ṭabbā Tīkā :—The commentary called Ṭabbā was made by Śrī Candra Sūri. This is an illustrated manuscript written in Prākṛit.
3. Sripāla Caritra :—composed by Ratna Śekhar in Sāṁvat 1428 (1371 A.D.) in Prākṛit language.
4. Vikrama Sena Caupai :—This is a work of Mānāsāgar Kavi who composed it in Saṁvat 1724 (1667 A.D.). The manuscript was copied in the year 1795 A.D.
5. Suvā Bahaṭṭarī :—By Devadatta Bhaṭṭa. This book deals with 72 small stories in Hindī told by a parrot.
6. Gorā Bāḍal Caupai :—written in Hindī by Hema Ratana. It describes the famous battle which was fought between Allāuddin and Ratnasena king of Chittor.

(4) ABHAYA SINGH BHANḌĀR :—

The whole collection was presented by Śrī Abhaya Singh who was a Jaina Srāvaka of Bīkāner. There are 23 bundles which contain 427 manuscripts. All the manuscripts are on paper. Some of the important manuscripts are as follows :—

1. Viveka Vilāsa :—by Jinadattā Sūri. The manuscript was copied in Saṁvat 1460 i.e., 1403 A. D. It is in Saṁskṛit.

2. Dholāmārū :—By Kuśallābha. This is a Rājasthāni work composed in Saṃvat 1617 (1560 A.D.) at Jaisalmer. It describes a famous love story of Dholā and his wife Māru.
3. Singhāsana Battīsī :—Gyāncandra. The work was composed in Saṃvat 1598 (1541 A.D.). It describes 32 stories connected with the throne of King Vikram. The manuscript is of 1621 A.D.
4. Sripāla Rāsa :—This is a work of Sri Gyāna Sāgar who was the student of Srī Guṇa Deva Sūri. The work was composed in Saṃvat 1531 (1474 A.D.) and describes the life of Sripāla.

(5) JINA HARŚA ŚCRI BHANDĀR

The total number of the bundles is 26 in which there are 295 manuscripts. All the manuscripts are on paper. The collection is an ordinary one.

(6) BHUWAN BHAKTI BHANDAR

The total number of the bundles here is 14 in which 476 manuscripts are placed. The collection is an ordinary one but there are several manuscripts which are old as well as rare. The following are some of the important manuscripts :—

1. Kumār Sambhava Vritti :—by Laxmi Vallabha Gaṇi in Saṃskrit. It is a commentary on the famous Saṃskrit Kāvya, Kumār Sambhava of Kālidāsa. The manuscript was copied in Saṃvat 1822 (1765 A.D.).
2. Rājā Bhoja Bhānumati Kathā :—This is a Rājasthāni work. The name of the author is not written but it describes the story of King Bhoja and Bhānumati.

(7) RĀMA CANDRA BHANDĀR

The total number of manuscripts is 300 placed in 9 bundles. The collection is an ordinary one. Most of the works are in Hindī which were copied recently.

(8) MAHARA CANDRA BHANDĀR

The total number of manuscripts is 295 in 8 bundles.

(53) BHANDĀR OF ŚRĪ PŪJYA JĪ

The collection pertains to Ācāryas of VRIHAT KHARTAR GACHA in the Barā Upāsraya. The Bhandār was quite in disorder previously but due to great labour of Śrī Agarcand Nāhtā, the Bhandār was put in order and the manuscripts were numbered and placed subject wise. There are 99 bundles which contain 3115 manuscripts. Apart from these there are 100 Guṭakās in the collection which contains manuscripts written in Prākṛit, Saṁskṛit, Hindī and Rājasthānī language.

(54) JAINA LAXMI MOHAN ŚĀLĀ GYĀNA BHANDĀR²

This Bhandār was established in Sainwat 1951 (1894 A.D.) by Śrī Mohanlal who was the teacher of Upādhyāya Jaicand. The collection of the manuscripts in this Bhandār is very good and the total number of the manuscripts is 2527 which are placed in 121 bundles. There are also 200 Guṭakās. All the manuscripts are on paper. The collection of Āgama works is very important in this Bhandār.

(55) GYĀN BHANDĀR OF KĒMA KALYĀNĪ³

This Bhandār is in the Upāsraya of Suganjī. A catalogue of 715 manuscripts was prepared by Harī Sāgar Sūrī some time back. The manuscript of Khartara Gacha Gurāvalī⁴ is also included in the collection. This book is a rare one and for the first time was discovered in the collection. This gives a complete history of the works of Khartargacha a sect of Swetāmbar Jaina Sādhus.

(56) BOHAROUNI KĪ SERI KĀ UPĀSRAYA KĀ BHANDĀR⁵

The collection exists in the Seri of the Boharas near the Rangadi. The Upāsraya pertains to the followers of Kēma Kalyāñjī. There are 805 manuscripts in the collection. All the manuscripts are on paper. The collection is important from the point of view of Prākṛit and Saṁskṛit manuscripts.

(57) CHATTI BĀI KĀ UPĀSRAYA KĀ BHANDĀR⁶

The Bhandār is in the Nāhtā Guvāḍa. There are about 300 manuscripts in the collection which are an ordinary one.

1. Manuscript Catalogue preserved in Abhaya Jaina Granthālaya Bikāner.

2. & 3. Ibid.

4. Published by Bhartiya Vidya Bhawan, Bombay.

5. & 6. Manuscripts Catalogue preserved in Abhaya Jaina Granthālaya, Bikāner.

(58) PUNNĪ BĀI KĀ UPĀSARAYA KĀ BHAṆḌĀR¹

This collection contains 297 manuscripts duly catalogued and placed in serial number and subjectwise.

(59) COLLECTION OF MAHOPĀDHYĀYA RĀMALĀL²

There are 507 manuscripts in the collection. All the manuscripts are systematically arranged. This is a personal collection of Śrī Rāmalāl. Most of the manuscripts are on the subjects like Siddhānta, Purāṇa and Carita.

(60) GRANTHA BHAṆḌĀR OF KHARTARĀCĀRYA BRANCH³

The Bhaṇḍār belongs to small branch of Khartargacha. There is a good collection of manuscripts numbering 1895. A catalogue in which only names of the manuscripts are given, is available in the Bhaṇḍār. The manuscripts are placed in serial order.

(61) HEMACANDRA LIBRARY⁴

The Grantha Bhaṇḍār is in the Upāsarā of Pāyācand Gacha under the control of Baṭhīyās. This Bhaṇḍār contains a good collection of the manuscripts numbering 1177. All the manuscripts are written on paper. A catalogue of the manuscripts has been prepared and are placed duly numbered. They are mostly written in Samskrit, Prākṛit, and Hindī and deal with both secular and religious subjects. The majority of the manuscripts are on Āgama, Sidhānt, Purāṇa and Kathā literature,

(62) ABHAYA JAINA GRANTHĀLAYA⁵

The Granthālaya was founded by late Sri Śankaradāsa Nāhtā in the memory of his second son Abhayarāja Nāhtā 35 years ago. During these years by continuous labour a huge collection of manuscripts numbering more than 15,000 has been made. Apart from the individual manuscripts there are more than 500 Guṭakās in the collection which contains several works copied in them. Manuscripts duly numbered and registered are 13,188 and about 2,000 are still lying unregistered and without number. The list is quite exhaustive and gives a complete picture of the

1. Manuscripts Catalogue preserved in Abhaya Jaina Granthālaya Bīkāner.

2. to 5. Ibid.

manuscripts. Subjectwise list also available. The works are arranged in chronological order. First of all, the name of the main work is given and then its commentaries and Avacūries are mentioued. Last of all the Hindī translation works on the original work are given. Thus the manuscripts are placed in scientific way. This is perhaps the biggest collection of the manuscripts ever collected privately not only in Rājasthān but in India also.

The manuscripts are availavle on palm leaves as well as on paper but the number of the palm leaves manuscripts is small. Manuscripts are written in several languages such as Saṁskrit, Prākrit, Apabhraṁśa, Rājasthānī, Marāṭhī. and Gujarātī. They deal with various subjects. The collection is not limited to the manuscripts or works written by the Jaina authors but there are hundreds of the works composed by the non-Jaina authors also. There is a good collection of historical works, letters of the Jaina Acāryas and Yatis, letters written by and to the rulers and their Farmāns, Indian Calendar since Saṁwat 1701 (1644 A.D) and Vanśāvalīs of the Oswal Jainas etc. There is also a small collection of old photos, illustrated bulletins, illustrated letters written on the cloth, coins, ink-pots. manuscripts written in golden ink and silver ink etc.

(63) SETHIYĀ LIBRARY¹

There are 1212 manuscripts in this library. Most of the manuscripts pertain to Āgama literature written in Prākrit. The library is quite systematic and the manuscripts are placed in serial number.

(64) GOVINDA PUSTAKĀLAYA²

There is a good number of manuscripts in this library. The total number is near about 1110. All are on paper, systematically arranged and registered. The library was established by Govindarāma Bhikamcand Bhansāli. The Bhandār is also private one.

(65) COLLECTION OF ŚRĪ MOTIRĀMA KHAZĀNCĪ³

This important collection of the manuscripts belongs to Śrī Moti Ram who is fond of collecting the manuscripts and other artistic materials. The total number of the manuscripts with Śrī Khemcandji is about 5000. The manuscripts have been

1. Manuscripts Catalogue Preserved in Abhaya Jaina Granthālaya Bikāner.

2. & 3. Ibid.

collected from various points i.e. historical, religious and, linguistic. Some manuscripts are illustrated also. Śrī Moti Rāma takes much interest in the collection of the manuscripts. The manuscripts are systematically arranged.

Apart from these Bhandārs mentioned above there are following Bhandārs more in the City :—

- (1) Kushal Cand Jaina Pustakālaya
- (2) Collection of Yati Mohanlāl.
- (3) Collection of Śrī Lachirāma.
- (4) Śāstra Bhandār in Upāsraya of Kochar.
- (5) Collection of Yati Jayakarāja.
- (6) Collection of Mānmal Kothārī.
- (7) Collection of Mangal Cand Mālukā.
- (8) Collection of Śrī Bhanwarlāl Rāmpuriā.
- (9) Collection of Śrī Mangalcand Jhālok.
- (10) Collection of Śrī Rao Gopal Singh Vaid.

The total number of the manuscripts preserved in Bīkāner is more than 40,000. Some of the manuscripts which are rare have not been found in other Bhandārs is given in Appendix III.

(66) GRANTHA BHANDĀR OF YATI RIDHIVARJI, CURU¹

The Grantha Bhandār of Yati Ridhivarji is situated in Curu. It is also a good Bhandār containing 3785 manuscripts. All the manuscripts are on paper and systematically arranged and numbered. There is a good collection of both, religious and secular works. Some of the important manuscripts which are in the Bhandār are follows:—

1. Chandomanjarī :—by Gopaldāsa. The work is in Hindī.
2. Lalcaṇḍī Padhati :—by Lāl Cand Yati. It is a Jyotiṣa work written in Saṁskṛit.

1. Manuscripts Catalogue preserved in Abhaya Jaina Granthālaya Bikaner.

3. Kāvya Kaustubha :—by Vaidya Bhūṣaṇ. The manuscript was copied in the year 1827 A.D.
4. Prathavī Rāja Rāso :—by Mahākavi Candabardāī. The date of manuscript is not given. It contains 62 folios. There is also another manuscript of this work in the Grantha Bhaṇḍār at serial number 1597. It contains 45 folios.
5. Alankāra Śekhara :—by Keśava Misra. The manuscript was written in the year 1622 A.D.

(67) Grantha Bhaṇḍār of Jainā Śvetāmbara Terāpanthī Sabhā-Sardarsāhar

The Grantha Bhaṇḍār of Sardarsāhar belongs to Terāpanthī Sect of Śvetāmbara Jainas. There are 1471 manuscripts in the Grantha Bhaṇḍār. There is a Kalpasūtra written in Golden ink. This manuscript was written in the year 1477 A.D. The Bhaṇḍār has a good collection of Hindī works. Some of the outstanding manuscripts are as follows :—

1. Amar Sena Rāsa :—This was composed in the year 1425 A.D.
2. Kumār Sambhava :—by Kalidāsa. The manuscript was written in Samvat 1514 (1457 A.D.)
3. Commentary on Naiṣadha Kāvya in Saṁskṛit. The manuscript was copied in the year 1471 A.D.
4. Kumārpāla Rāsa :—This is a manuscript which deals with the life of Mahārājā Kumārpāla of Gujrat. The work was composed in the year 1425 A.D.

There are also some Grantha Bhaṇḍārs in the villages & towns. The names of which are as under :—

- (1) Collection of Yati Sumermal, Bhīnasar.
- (2) Collection of Bahādur Singha Bāṇṭhiyā, Bhīnasar.
- (3) Śvetāmbara Terāpanthī Pustakālaya, Gangānagar.
- (4) Collection of Yāti Kīśanlāl, Kālu.

- (5) Collection of Khartargacha Yati Dudhacanda, Sujāngarh.
- (6) Dānmal Coprā Library, Sujāngarh.
- (7) Surāṇa Library, Curu.
- (8) Collection of Śricand Gadhaiyā, Sardarsāhar.
- (9) Collection of Dulicand Sethiā, Sardarsāhar.
- (10) Collection of Tārā Cand Tātlera, Hanumāngarh.
- (11) Vaidon kā Pustakālaya, Ratangarh.

These are the private collections and they contain more or less the same manuscripts which are useful for their Swādhyāya purpose.

GRANTHA BHANDĀRS OF JODHPUR DIVISION

The Grantha Bhandārs of Jodhpur Division include the Bhandārs of former Jodhpur and Jaisalmer states. From the importance of the Grantha Bhandārs, this division possesses the Bhandārs of Nāgaur and Jaisalmer which are not only famous in Rājasthān but in India also. These are the richest Bhandārs in India.

(68) BHATṬĀRAKĪYA GRANTHA BHANDĀR-NĀGAUR

Nāgaur which was famous by the name of Nāgapur, Ahipur, is an ancient city of Rājasthān. It was the capital of the rulers of the Nāga dynasty in the ancient time. According to Bijoliā inscription Ahi-Chattrapur was the capital of Jāngal Deśa and the fore-fathers of Cauhānas were the rulers of this area. From here the Cauhāna Rājapūts made Sāmbhar their Capital¹. During the Muslim period, the city witnessed many ups and downs. Some time the Muslim emperors destroyed the city, its temples and other historical places but at other times the Rājapūt Kings reconstructed these temples. There are several inscriptions written in the time of Mohammad Tuglaq, Akbar, Śāhjahān and Aurangzeb². After the down fall of Moghul Empire it came under the Jodhpur State and before merger into Rājasthān it was a prominent district of the same.

Nāgaur also remained a great literary centre of Jainas. Nāgaur has been first mentioned in Dharmopadeśamālā by Jayasingh Sūri (9th century). In the 11th

1. The History of Jodhpur State, part I page. 40-41

2. Ibid.

century various Jaina spiritual leaders and saints such as Jina Vallabh Sūri and Jinadatta Sūri visited this place². This was the centre of Svetāmbar Jaina Sect.

Vādideva Sūri² was the founder of Nāgapuriya Tapāgacha. In the 15th century there had been Paṇḍit Medhāvī, a Saṃskṛit scholar and writer of several books. He completed his Dharmopadeśa Srāvakācāra in Nāgaur in Saṃvat 1541 (1484 A.D.). He described Nāgaur as the capital of Sapād Lakṣa Pradeśa.

सपादलक्षे विषयेति सुन्दरे, त्रियापुरे नागपुरं समस्ति तत् ।

पेरोजखाना नृपति प्रयाति, न्यायेन शीर्षेण रिपून् निहन्ति च ॥१८॥

—Praśasti Sangrah p. 24

In Saṃvat 1581 (1524 A.D.) Bhaṭṭāraka³ Ratana Kīrti established an independent Bhaṭṭārak Gāḍi and also established a great Śāstra Bhaṇḍār which at present is regarded the greatest Śāstra Bhaṇḍār in Rājasthān. Since then Nāgaur became a great literary centre for both the sects of Jainas. From the 15th to 18th century this city remained a centre of Jaina literary activities and thousands of manuscripts were copied here. Some of them are still in the Grantha Bhaṇḍārs of Nāgaur itself and others are in the various other Bhaṇḍārs of Rājasthān.

Since the establishment of Grantha Bhaṇḍār, there had been several Bhaṭṭārakas such as Bhuwan Kīrti (1529 A.D.), Dharma Kīrti (1533 A.D.) Viśāl Kīrti (1544 A.D.), Laxmi Candra (1554 A.D.) Nemi Candra (1593 A.D.), Yashah Kīrti (1615 A.D.), Bhānu Kīrti (1633 A.D.), Śrī Bhuṣana (1648 A.D.), etc. who took great interest in increasing the number of the manuscripts and also took great care for the safe preservation of the same. The manuscripts were got written by the householders and were presented to Bhaṭṭārakas at the end of the religious ceremonies or at the time of their visit to the places.

Thus the collection of manuscript in this Grantha Bhaṇḍār increased day by day. This work was continued upto end of the 19th century without any difficulty because from the collection it appears that during the past 100 years a very few manuscripts were written and placed in the Grantha Bhaṇḍār.

More care was given to preservation than to the collection itself. For years these manuscripts were not often seen freely by public. Just at present even

1. Anekānta Delhi Vol. II Kiran 2.

2. Ibid.

3. Bhaṭṭāraka Sampradāya by V. P. Johrapurkar page. 121.

about 15 years they were not placed in the Almirahs but were kept in the bundles of cloth. First of all every manuscript after keeping it between the two wooden plates, was bounded by the cloth string and then about a hundred or more manuscripts duly kept under Veṣṭhanas were placed in the big thick bags of cloth. They were tightened in such a way that even air could not be allowed to enter. The writer himself saw the system of pressing the manuscripts and opened them for the purpose of seeing and cataloguing.

The total number of the manuscripts collected in the Grantha Bhaṇḍār is more than 14 thousand out of which 12 thousand are the individual manuscripts and two thousands are Guṭakās. Such a huge collection of the manuscripts is not available in any other Bhaṇḍār in Rājasthān. All the manuscripts are written on paper and there is no manuscript even in this big Bhaṇḍār written on palm leaves. The collection is valuable. Most of the manuscripts are quite old. Some of them have been written from 14th to 18th century.

Manuscripts of various subjects have been collected in this Grantha Bhaṇḍār. They may be divided into religious and secular ones. Religious subjects such as works on Āgam, Sidhānt, Purāṇa, Kathā, Carita, Pūja, Stotra, Vidhān etc., and secular subjects such as Kāvya, Drama, Āyurveda, Jyotiṣa Mathematics, Sangeeta, Rāsa, Alankar and Canda etc. Thus we can say that the books on all the subjects are available in this Śāstra Bhaṇḍār. In this respect this is one of the best Grantha Bhaṇḍārs not only in Rajssthan but in India also.

The manuscripts are mainly in five languages i.e. Rājasthānī, Saṁskṛit, Prākṛit, Apabhraṁśa and Hindī.

SAMSKRIT MANUSCRIPTS

The manuscripts written in Saṁskṛit language may be divided into following categories:—

(a) Rare Manuscripts

(b) Old Manuscripts

(c) Common Manuscripts.

(a) RARE MANUSCRIPTS :—

The manuscripts such as (1) KĀVYA MANJARĪ. (2) CARITA SĀRA by Ratna Bhūṣaṇa (3) Saṁskṛit commentaries on SUDARŚAN CARIYŪ and (4) PAUM CARIYU, (5) RAGHUVANŚA TĪKĀ by Haridāsa (6) as VIDAGDHA MUKHA MADAN by Aṭka Nātha, (7) SĀRASWATA TĪKA by Mathur Misra (8) VRAT

RATNĀKAR TĪKĀ by Kriśna Sharma and (9) CANDRONAMĪLAN TĪKĀ by Rūpcand are some of the rare manuscripts which are not available in other Bhandārs.

(b) OLD DATED MANUSCRIPTS.

There are many manuscripts which were written in the 15th and 16th centuries and can be used in editing the books, The manuscripts of (1) SĀGĀR DHARMĀMRITA by Aśādhara (2) SARWĀRTHA SIDDHI by Pūjyapāda (3) KŚĀTRA CŪDAMAṆI by Vādībha Singha (4) TRAILOKYA DĪPAKA by Vāmadeva (5) ṢODAŚA KĀRAṆA VIDHĀNA by Abhra Paṇḍit (6) YAŚODHAR CARITRA by Sakal Kīrti, (7) ŚĪSŪPĀLA VADH by Māgha Kavi, (8) DRAVYA SANGRAH TĪKĀ by Brahmadeva (9) CARITA SĀRA by Ratna Bhuṣaṇa and (10) KIRĀTĀRJ-UNIYA by Bhārvi are some of the old manuscripts which are housed in this Bhandār.

PRĀKRIT & APABHRAṂŚA MANUSCRIPTS.—

Manuscripts written in Prākṛit and Apabhraṁśa languages are in abundance. In this respect the collection of this Grantha Bhandār may be compared with the collection of the Āmer Śāstra Bhandār, Jaipur. Except the Dhaval, Jayadhaval, and Mahādhaval most of the literature written in Prākṛit and Apabhraṁśa is available in this Bhandār. There are a few manuscripts which are not preserved in this Bhandār. The earliest dated manuscript is SAMAYASĀRA which was copied in the year 1203 A.D. The manuscript of MŪLĀCĀRA is also of 1338 A.D. The other old manuscripts are such as GOMMATASĀRA by Nemi Candra. SAMAYASĀRA TĪKĀ by Amrita Candra and PRAVACANSĀRA by Ācārya Kunda-Kunda,

Among the Apabhraṁśa manuscripts VARĀNGA CARIYU by Tejpal, VASUDHĪR CARIYU by Śrī Bhuṣaṇa, SAMAYAKTVA KAUMUDI by Hari Singh and NEMI NĀHA CARIYU by Dāmodara etc. are some of them. Other manuscripts written in Apabhraṁśa belong to 14th to 17th century. The peculiarity of this Bhandār is that there are more than one and in some cases upto 15 manuscripts are available of several works.

HINDI MANUSCRIPTS

The manuscript of NEMINĀTHA RĀSA by Bhāu, JAGARŪPA VILĀS by Jagrūpa, KRIPĀṆA PACCISĪ by Kalha, SARASWATI LAXMI SAMVĀDA by Mandalācārya Śrī Bhūṣaṇa, HARI CANDRA RĀJĀ KĪ CAUPAI (1820), RĀSA MANI MĀLĀ by Mahātmā Lālachand, KRIYĀ KOṢA BHĀṢĀ by Sukha Deva, ĀRDRA KUMĀR CAUPADĪ by Ānand Bhagat and VIKRAMA SENA CAUPAI by Mānsāgar etc. are some of the rare manuscripts in the Bhandār. The collection of Hindī works is mainly in Guṭakās.

There are Historical works on the life of Bhaṭṭārakas in Hindī which give new account of them. Such works are not easily available, There are the songs written in praise of the Bhaṭṭārakas. The names of such songs are as follows:—

- (1) Nemicandra Gīta.
- (2) Viśālkīrti Gīta.
- (3) Sahasra Kīrti Gīta.
- (4) Śrī Bhūṣaṇa Gīta.
- (5) Jaskīrti Gīta.
- (6) Dharmakīrti Gīta.
- (7) Guṇacand Gīta.

The Praśastis written at the end of the manuscripts are also an important one. These Praśastis are of two kinds. Praśastis which are written by the authors themselves giving their full description, date of composition, Ruler's name, place where composed, and the circumstances under which the work was written. The Praśastis written by the copyists give full account of the family of the persons by whom the manuscript was got written. In such Praśastis the Ruler's name and the name of the place is also given. Such Praśastis serve a good purpose for historical and social surveys.

The Grantha Bhandār has not been searched out thoroughly, a catalogue giving the names of the manuscripts, author's name, Bhāṣa, Date of composition, Date of Copying etc. have been prepared recently by Śrī Satīśa Candra and Yatīndra Kumār Sāstrī. A list of manuscripts copied in the 14th, 15th and 16th centuries are given in the Appendix II.

JAINA GRANTHA BHANDĀRS-JAISALMER

The Jaina Grantha Bhandārs of Jaisalmer have long been famous throughout India. These Bhandārs are called most valuable manuscript collections preserved in India. They drew attention to their importance of not Indian Scholars but also of Western Scholars. As a matter of fact Western Scholars realised their importance for the first time very recently. Among the Western Scholars Colonel James Tod was the first scholar who drew attention to their importance. in his book "TRAVELS IN WESTERN INDIA" (1829) a delightful work which deals largely with the sacred places of the Jains.

After 45 years of Colonel Tod's visit, Dr. Buhler and Dr. Jacobi examined these Bhandārs. He described in India Antiquary that a large portion the Bhandār consists of palm leaf manuscripts dated from 1140 to 1340 A.D. He was under the impression that he had seen all the contents of the Bhandārs but as a matter of fact he could not see more than 400 manuscripts. Dr. Buhler in his communication to India Antiquary remarks:—

“In Jaisalmer, which was founded about the middle of the 12th century there is a large colony of Jainas. A temple was built under the pontificate of Jina Bhadra Sūri, to which were gradually added six other temples. Through this temple and the wealth of the Jaina community, Jaisalmer has obtained a high fame as one of the principal seats of the Jaina faith. Especially, however, is the renown of the Bhandār every where celebrated which according to the statements of Gujaratis surpasses all similar Bhandārs in the world.”

About 30 years after Dr. Buhler's visit, a prominent Indian scholar Prof. Sridhar R. Bhandārkar visited the Bhandārs of Jaisalmer. He gave full account of his visit in the “Reports of a record tour in search of manuscripts in Rajputāna and Central India in 1904–5 and 1905–6 and which was published in year 1909 A.D. At the same time the Jaina Śwetāmbara Conference deputed Paṇḍit Hīralāl Hansrāja for preparing the catalogue of the Bhandārs. The catalogue which he prepared was used in the book “Jaina Granthāwalī” published in the year 1909 A.D.

Several attempts for preparing the catalogue were also made after the publication of Jaina Granthāwalī. Among those are the names of Muni Hansvijaiji and Jina Kripā Candra Sūri and Śrī C. D. Delal. But Delal was the only scholar who had the credit to place the importance of the Bhandārs before the scholars. He was the librarian of Central Library, Baroda, He was sent by Mahārāja of Baroda in 1916 and he carefully examined all the contents of the big Bhandār and of three other Bhandārs. This has been published already in the year 1923 A.D. by the Central Library Baroda.

Among the recent scholars the names of Muni Jina Vijaya, Śrī Nāhta and Muni Pūnya Vijaya are well known, Muni Jina Vijaya along with five scholars and some copyists remained there for five months and got copied about two hundred manuscripts. He wrote a good description of the collection in third volume of Bhārtiya Vidyā, Bombay. Muni Pūnya Vijayji also remained here for about 16 months, the largest time given by a scholar so far. He got microphotographs of 214 manuscripts and prepared a complete catalogue again.

Jaisalmer has been regarded as one of the safest place of Rājasthān. Jaisalmer was founded by King Jaisal in Samvat 1215 (1158 A.D.). But the manuscripts which are in the collection of the Bhandār are earlier than its time of foundation. Since its foundation there must have been frequent visits of Jaina Sādhus and is also certain that the Jaina Śāstra Bhandār was established from the very beginning of the city. In the 15th century Jina Bhadra Sūrī who belongs to the Khartar Branch of the Śvetāmbara sect established the Grantha Bhandār in a systematic way and collected the manuscripts. Śrī Jina Bhadra Sūrī also established Śāstra Bhandār at Jalore and Nāgaur but they were destroyed by the Muslim invaders. It was his foresightedness for establishing the Grantha Bhandār at Jaisalmer.

According to Dr. Bhandārkar there are manuscripts copied in Vikram Samvat 924, 1005, 1120, 1127, 1134, 1144 and 1155 but he has stated that the time of manuscript copied in v. s. 1139 seems to be correct. But now Muni Punya Vijaya discovered the earliest manuscript of Samvat 1117 (1060 A.D.).

Though there are several manuscripts which were written in Jaisalmer but there comes no name of Jaisalmer in any of the manuscripts. There are three manuscripts which were composed in the Jaisalmer fort. They are as under :—

1. Śalibhadra Carita :—was composed in the year 1228 A.D.
2. Manjjaṇa Sundarī Carita :—composed in the year 1350 A.D.
3. Jambū Dwīpa Pragyapti :—composed in the year 1590 A.D. by Upadhyaṇya Punyasāgar.

There are six Jaina Grantha Bhandārs in the city. Their names are as follows :—

1. Brihad Gyāna Bhandār.
2. Pancano Bhandār.
3. Baḍā Upāsraya Jaina Gyāna Bhandār.
4. Tapā Gacchiyā Gyāna Bhandār.
5. Lokā Gacchiyā Gyāna Bhandār.
6. Thāharu Śāha Gyāna Bhandār.

(69) BRIHAD GYĀNA BHANDĀR

This is one of the most important Grantha Bhandārs in Rājasthān. It was founded in Samvat 1497 (1440 A.D.) by Jina Bhadra Sūrī along with the temple of

Sambhavanātha founded by him in the same year. He had a great interest in establishing the Grantha Bhandārs and in his life he established several Bhandārs in India.

As already stated Jaisalmer was founded by King Jaisal in the year 1158 A.D. but this Bhandār contains manuscripts earlier than its foundation. So it is presumed that these manuscripts were brought from other parts of India, specially from Gujrat.

This Grantha Bhandār was the literary centre for the scholars like Kamal Samyama Upādhyāya who was the pupil of Jina Bhadra Sūri, wrote commentary on the Uttarādhyayana in Samvat 1544 (1487 A.D.) in the Jaisalmer Fort². Samaya Sundara who was of 17th century scholar, visited this Bhandār and praised the services of Jina Bhadra Sūri for writing the manuscripts and establishing the Grantha Bhandārs³.

There are 804 mauuscripts written on palm ieaves. The earliest manuscript written on palm leaves is OGHA NIRYUKTI VRATTI⁴ by Droṇācārya in the year 1060 A.D. The manuscript was copied by Pāhila. Except this there are several manuscripts which were copied in the 12th and 13th century. In this respect the position of this Bhandār is topmost. There is full Āgam literature alongwith their commentaries written by several Ācāryas. Apart from this kind of literature, there

1. स्थाने स्थाने स्थापित ज्ञानभण्डार श्री जिनभद्रसूरि-पत्तनीय वाडी पार्श्वनाथ मन्दिर प्रशस्ति ।

2. अम्बोधि-वारनिधि-वाणशशांकवर्षे ।

श्रीउत्तराध्ययनवृत्तिमिमां चकार ।

जैसलमेरी दुर्गे विजयदशम्यां समर्थिता सेयम्,

श्रीजिनभद्रमुनीश्वरचरणस्मरणप्रसादेन

3. श्रीज्ञानकोशलेखनदक्षाः जिनभद्रसूरयोः मुख्याः ।

तत्पट्टे सज्जातास्ततोऽद्युतनदिव्यगुणजाताः ॥

Sambodha Saptati Vratī

अणहिल्लपतन-जैसलमेरस्थितसमयकोशवीक्षायाः ।

समवसितगोप्यगम्भीरभावश्रुतनिकरसञ्चाराः ॥

Vicāra Ratna Sangrah 3/310

4. संवत् १११७ मंगल महाश्री. ॥ छ ॥ पाहिलेन लिखितम् । मंगल महाश्री ।

are manuscripts on Carita, Purāṇa, Kathā and Nāṭak. The works written by non-Jaina authors are also in good number and such old manuscripts written on palm leaves are not easily available even in the non-Jaina Bhandārs. We find the Manuscripts of Kuvalaya-Mālā, Kāvya-Mimāṃsā by Rāja Śekhara, Kāvya-Darśa by Someśwar Bhaṭṭa, Kāvya Prakāśa by Mammaṭa and Naisadha Carita by Śrī Harśa copied in the 12th and 13th century.

The total number of paper manuscripts are 1704. They are not preserved as individual manuscript but in Pothis which may be called Guṭakās. On paper also there are old manuscripts.

Some of the important manuscripts preserved in the Grantha Bhandār are as follows :—

1. Candraprabha Swāmi Caritra :—by Yaśodeva Sūri. It is in Prākṛit and was composed by the author in the year 1121 A. D. The manuscript was copied in the year 1160 A.D.¹
2. Pauma Cariya :—Composed by Vimala Sūri. It is a Mahākāvya written in Prākṛit. The manuscript is on palm leaves and was copied in the year 1141 A.D.²
3. Hitopadeśāmṛitam :—composed by Paramānand Sūri in Prākṛit language. The total Gāthās are 520 and the manuscript is dated Saṃvat 1310 (1253 A.D.).
4. Vasudeva Hīndī :—by Sanghadāsa Vācak written in Prākṛit and deals with the life of Vāsudeva³. The manuscript is rare one.
5. Śāntinātha Caritam :—by Devacandra Sūri. The manuscript was written in the year 1103 A. D.⁴ This is also a rare manuscript. The work is in Prākṛit prose and poem.

1. संवत् १२१७ चैत्र वदि ६ बुधो ॥छ॥ ब्रह्मागुगच्छे पं० अमयकुमारस्य ।
2. संवत् ११६८ कार्तिक वदि १३ ॥छ॥ महाराजाधिराजश्रीजयसिंहदेवविजयराज्ये भृगुकच्छसमवस्थितेन लिखितेयं सिल्लणेन ॥छ॥
3. वसुदेवहिन्दिप्रथमखण्डं संघदासवाचककृतम् ।
4. शान्तिचरितं प्राकृतगद्यपद्यमयं ११५० वर्षे हेमसरिगुरुदेव चन्द्रसूरीयम् ।

6. Nai-Ṣadha Ṭikā :—by Vidyādhara². This is a commentary on Nai-ṣadha Caritra. It seems to have been composed in 12th or 13th century.

7. Chandonuśāṣan :—Jayakīrti Sūri. The manuscript was copied in Saṁvat 1192³ (1135 A. D). His pupil Amal Kīrti was also a scholar. He wrote Yogasāra which has been quoted in the following way :—

श्रीजयकीर्तिसूरीणां शिष्येणामलकीर्तिना ।

लेखितं योगसाराख्यं विद्यार्थीवामकीर्तिना ॥

8. Mudrā Rākṣasa Nāṭak :—by Viśākha Deva. The manuscript was copied in Saṁvat 1314 (1257 A.D.) by Āsadī son of Deyāḍa.⁴

(70) PACĀNO BHANDĀR

This is a small Śāstra Bhaṇḍār. There is a collection of 42 manuscripts written on Palm leaves. Śrī C. D. Delāl has not mentioned this Bhaṇḍār in his catalogue⁵.

(71) BADĀ UPĀSRAYA JAINA-GYĀNA BHANDĀR

There is a good collection of 1019 manuscripts written on paper. This Bhaṇḍār does not possess palm leaf manuscripts. So it has also not been mentioned by C. D. Dalāl in his catalogue⁶. There are several rare manuscripts in this Bhaṇḍār. Some of the important manuscripts are as follows :—

1. बुद्ध्वा श्रीमुनिदेवसंज्ञविबुधात् काव्यं नवं नैपथम् ।
टीका यदपि सोपपत्तिरचनां विधाधरो निर्ममे ॥
2. इति जयकीर्तिकृती छन्दोनुशासने.....नमो देवेभ्यः...संवत् ११६२ आषाढ सुदि १० गनौ
लिखितमिदमिति ।
3. संवत् १३१४ वर्षे आषाढवदिशनौ अद्यह श्रीवामनस्थल्यां स्थितं महं० देयड सुत
आसीदीतेन पुस्तकं लिखितमिति ।
4. Catalogue of Jaisalmer Bhaṇḍārs published by the Central Library, Baroda in 1923.
5. Ibid.

- (a) Nāradiya Purāṇa :—The manuscript was copied in the year 1419 A.D. by Vyāsa Janārdana son of Hariscandra at Malika Vāhaṇa¹. It is in Saṃskrit.
- (b) Viśala Rasa :—written in the Rājasthānī. The manuscript is incomplete one having only 11 folios.
- (c) Uttarādhyayana Sutra :—with commentary by Gyanasāgar Sūri. The manuscript was copied in the year 1429 A.D.²

(72) TAPĀ GACCHĪYA GYĀNA BHANḌĀR

The Tapāgachhīya Gyāna Bhandār when it was established, is not known. But it is a fact that in Saṃvat 1559 (1602 A. D) it received a good shape by Ānanda Vijayagaṇi. The Upāsraya in which the Grantha Bhandār is placed belongs to Hira Vijay. This was the centre of Śādhus of Tapagacha sect. There are both the kinds of manuscripts of palm leaves and paper. But the number of palm leaves manuscript is 8 only. Some of the important manuscripts preserved in the Bhandār are as follows :—

- (a) Hari Vikrama Carita :—By Jayatilak. The manuscript was copied in Saṃvat 1415 (1358 A.D.)³
- (b) Mragāvati Carita :—by Maladhāri Devaprabha⁴. It is written on paper.
- (c) Vāsavadattā :—by Mahākavi Subāndhu. The manuscript is on paper and was written by Kāyastha Yaśodhara in the year 1411.⁵

1. संवत् राजाश्री विक्रमादित्ये १४७६ वर्षे पोष सुदी १ प्रतिपदायां मूलनक्षत्रे श्रीमलिकवाहगस्थाने ब्राह्ममूर्ते श्रीहरिश्चन्द्रः तस्य पुत्रेण व्यासजनार्दनेन लिखितमिदं पुस्तकं शिवमस्तु ।
2. संवत् १४८६ वर्षे फाल्गुन वदि १० रवौ श्री डूंगरपुरे राउल श्री गङ्गपाल देवराज्ये निम्बिता लीवाकेन ।
3. संवत् १४१५ वर्षे अद्येह स्तंभतीर्थे प्रतिलेखिता ।
4. मलधारित्रीदेवप्रनाचार्यविरचिते धर्मसारे मृगावतीचरित्रे पंचमो विश्रामः ।
5. इति महाकविमुच्युद्विरचिता वामनवदत्तानिधाना आख्यायिका समाप्ता । संवत् १४६८ समये मार्गसिर वदि ४ बुधवासरे लिखितं कायस्थ यशोधरेण ।

(73) LOKĀ GACCHĪYA GYĀNA BHANḌĀR

This Bhaṇḍār has been named by Śrī C. D. Dalāl as Śāstra Bhaṇḍār of Dūngar Yati, but now Muni Puṇya Vijaya mentions it in his catalogue as Lokāgachiya Gyāna Bhaṇḍār. It has eleven palm leaves manuscripts. The manuscript of Puṇya Sāra Kathā composed by Viveka Samudra in Saṁvat 1334 (1277 A.D.) at Jaisalmer, is an important manuscript available in the Grantha Bhaṇḍār. The collection of manuscripts was made by Dūngara Yati.

(74) THĀHĀRU SĀHA GYĀNA BHANḌĀR

Both Śridhar Bhaṇḍārkar and C. D. Dalal have given the name of the Bhaṇḍār as THIRU ŚĀHA but according to the inscription of the latest part of 17th century the true name seems to be THĀHĀRU. The same name has been given by Muni Puṇya Vijay in his catalogue. There are only four palm leaf manuscripts and the rest of the manuscripts are on paper.

(75) HARI SĀGAR GYĀNA BHANḌĀR-LOHĀVAT

The Śāstra Bhaṇḍār of Lohāvat is one of the most famous and richest Bhaṇḍār of Rājasthān. The Śāstra Bhaṇḍār consists of fine collection of manuscripts. The total number of the manuscripts is 2110 out of which the number of Guṭakās is 87. Books written in the Saṁskṛit, Prākṛit and Hindī languages are in the majority. They deal with the subjects such as Āgama, Kāvya, Carita, Kathā, Purāṇa and Grammer. Some of the important manuscripts which are in the collection are as follows :—

- 221. Rāthora Bansāvali in Hindī.
- 485. Śrangāra Śataka by Jainārāin Bhaṭṭa in Hindī.
- 516. Samyaktva Kaumudī by Jayśekhara in Saṁskṛit.
- 564. Sandeśa Rāsaka Tippanikā : Commentary by Laxmī Cand. Original book in Apabhraṁsa and cemmentary in Saṁskṛit,
- 782. Neminātha Rāsa by Vijaydeva Sūrī in Hindī.
- 1378. Viveka Manjarī by Akhaḍa Kavi in Hindī.

1457. Commentary on Meghadūta Kāvya by Kamal Kīriti in Saṁskṛit.
 1462. Kavi Rahasya Ṭikā by Ravi Dharma.
 1985. Naisādhā Kāvya Vṛitti by Jinarāja Sūri in Saṁskṛit.
 1986. Kāvya Prakāśa Vṛitti by Guṇaratan Pāṭhak in Saṁskṛit.

(76) ŚRĪ MAHĀVĪRĀ GYĀNA BHANḌĀR, PHĀLODĪ¹

The total number of the manuscripts are 146. The first list of the manuscript was prepared in the year 1918 A. D. by Śrī Ānand Sāgarji Mahārāj and it was again prepared in the year 1924 by Śrī Ratan Muniji and the third list in the year 1937. The collection of the manuscripts is an ordinary one. The manuscripts of ŚREṆIKA CARITRA by Jina Prabha Sūri in Saṁskṛit is a rare one.

(77) PUṆYA ŚRĪ GYĀNA BHANḌĀR, PHALODĪ²

Upto the year 1916 the collection of the manuscripts was an ordinary one but in the year 1917 Śrī Ānanda Sāgar Mahārāj increased the number of the manuscripts. Old, damaged and rat-eaten portions of manuscripts were again copied. The total number of the manuscripts in the Bhaṇḍār is 365. Most of the manuscripts are of 18th and 19th century. There is a good collection of the manuscripts on the subjects like Āgama and Kathā etc. All the manuscripts are written on paper.

(78) RAJENDRA SŪRI ŚĀSTRA BHANḌĀR, ĀHORE³

There is a big Śāstra Bhaṇḍār in Āhore which contains a large number of the manuscripts. The Śāstra Bhaṇḍār is under the management of Śrī Rajendra Sūri, a Jaina Yati. The total number of the bundles in which the manuscripts are placed are 252. All the manuscripts are written on paper and there is no manuscript on palm leaves. The following are the important manuscripts in the collection :—

1. Jainendra Vyākaraṇa Vṛatti by Megha Vijay in Saṁskṛit.
78. Naiśadha Kāvya Vṛatti : Commentary by an unknown author written in V.S. 1453 i.e. 1396 A.D.

1. to 3. Manuscript Catalogue preserved in Abhaya Jain Granthālaya Bikāner.

79. Jambu Dwīpa Pragnapti in Prākṛit. The book is fully illustrated.

83/6. Pradyumna Caritra by Rāma Candra.

The majority of the manuscripts are in Prākṛit, Saṁskṛit and Hindī languages.

(79) JAINA ŚĀSTRA BHANDĀR-KUCĀMANA

Kucāmana is a good city in the Nāgaur District of Rājasthān. It is situated on the Western Railway Branch which is linked from Phulera Junction to Merta Road. There are three Jaina temples in the city. All the temples have manuscripts in their collection. But the collection of the Grantha Bhandār of Ajmeri Mandir is an important one. Majority of the manuscripts are of Saṁskṛit and Prākṛit. All the manuscripts are written on paper. The main subjects on which the manuscript copies are generally available is Sidhānta. Purāṇa, Carita, Pūjā and Stotra.

Apart from these Bhandārs, there are some Bhandārs, under the possession of some Yatis and Srāvakas also. Names of such collections are as follows :—

- (1) Collection of Bhaṭṭāraka Udaicandra-Jodhpur.
- (2) Jaina Rāstra Pustakālaya Singpole, Jodhpur.
- (3) Badrī Bhatta Rishi Kula Brahmācaryāśrama, Jodhpur.
- (4) Collection of Ramkaraṇa Āsopa, Jodhpur.
- (5) Collection of Yati Khemcandra, Bālatora.
- (6) Collection of Sānsamal Kanṭed, Pali.
- (7) Collection of Tapagachhiya Punam candra, Pachabhadrā.
- (8) Collection of Sumatisāgar, Sozat.

GRANTHA BHANDĀRS OF UDAIPUR DIVISION

Udaipur remained a prominent State of Rājasthān. The city of Udaipur was founded in 1559 A.D. by Mahārāṇā Udaisingh and it is undoubtedly one of the most beautiful cities in India. A French Traveller Picine Loti called it "A DELICIOUS HALTING PLACE." The Jainas were the prominent helpers of the various

Mahārānās of Udaipur. They always supported them both in prosperity and distress, so when the city was established, Jainas from various places also came here and settled down.

From its very foundation Udaipur remained the centre of learning and literature. The Mahārānās of Udaipur also took initiative in this respect and contributed to a great extent towards the Rājasthānī literature. The manuscript library of Mahārānā is a great treasure house for Rājasthānī and Saṁskrit literature. Aśādhar a famous Jaina scholar of 13th century was of Udaipur State.

There are 9 Jaina temples in the city and all of them contain manuscripts. There are several manuscripts which were copied in Udaipur and at present found in various places. Neminātha Purāṇa of Brahma Nemidatta copied in Saṁvat 1751 (1694 A.D.) and 1783 (1726 A. D.) at Udaipur were placed in Āmer Śāstra Bhaṇḍār, Jaipur. Syādavādamanjarī copied in Saṁvat 1797 (1740 A.D.) was placed in the Śāstra Bhaṇḍār of Jaina temple Badhicand, Jaipur. Pāṇḍava Purāṇa of Bhaṭṭāraka Śubha Candra was copied in Saṁvat 1693 (1636 A.D.) in the Śāntinātha temple, Udaipur. Ādipurāṇa written by Ācārya Jinasena was copied in Saṁvat 1730 (1673 A.D.). Poet Daulata Rāma Kāslīwal who lived here for about thirty years wrote various books in Hindī. He mentioned the name of Udaipur in his VASUNANDI ŚRĀVAKĀCĀRA BHAṢĀ¹.

(80) ŚĀSTRA BHANḌĀR OF SĀMBHAVANATHA TEMPLE, UDAIPUR

Jaina Temple of Sāmbhavanātha is one of the oldest temples of Udaipur City. It has a very good Śāstra Bhaṇḍār which possesses 517 manuscripts, written from 15th century to 20th century. The earliest manuscript available in the Śāstra Bhaṇḍār is LAGHU JĀTAKA ṬĪKĀ of Bhattotpal which was copied in Saṁvat (1408 A.D.) and the latest manuscript copied in Saṁvat 1965 (1908 A.D.) is Solahakāraṇa Vidhān of Ṭek Cand in Hindī. In this way we find here manuscripts written in last 500 years.

The collection of the manuscripts is very rich from the point of view of Hindī manuscripts and there are more than 25 Hindī works which have come to light for the first time. Among such rare manuscripts following are remarkable.

1. Sītā Śīla Rāsa Patākā Guṇavelī :-by Ācārya Jaya Kīrti composed in Saṁvat 1604 (1547 A.D.). The manuscript is an original copy written by the author.

1. Prasasti Sāgrah of Āmer Śāstra Bhaṇḍār. Jaipur p. 255.

2. Rājula Patrikā :—by Soma Kavi. It is a letter written by Rājula to Lord Neminātha in Hindī.
3. Rohiṇī Prabandha :—by Brahma Vastupāla written in Samvat 1654 (1597 A.D.). It is an short story of Rohini Vrata.
4. Hanūmān Carita Rāsa :—By Brahma Gyāna Sāgar. It was composed in Samvat 1630 (1573 A.D) in Paluwā city and describes the life of Hanumān according to Jaina mythology.
5. Anirudha Haraṇa or Uṣā Haraṇa :—written by Ratan Bhūṣana Sūri. It describes the life of Anirudha who was the grand son of Śrī Kriṣṇa. The manuscript was copied in Samvat 1699 (1642 A.D).
6. Bhaṭṭāraka Sakal Kīrti Rāsa :—written by Sāmal who was also a pupil Sakal Kīrti. It is in Hindi and describes the life of Bhaṭṭāraka Sakal Kīrti and Bhaṭṭāra Bhawan kīrti. It is a historical work.
7. Sanat Kumār Rāsa :—written by Pāsa Cand in Samvat 1677 (1620 A.D).
8. Mallinātha Stavan :—by Dharma Singh in Samvat 1697 (1640 A.D.).
9. Among Saṁskrit manuscripts Chanda Ratnākara Tīkā is an important work. It is a work on metres.
10. Jyotiṣa Grantha :—by Aśādhar, a famous Saṁskrit scholar of 13th century.

The main subjects on which the manuscripts are found are religious as well as secular one. Among secular subjects, Purāṇa, Rāsa, Philosophy and Kathā are more important.

(81) GRANTHA BHANDĀR OF AGARWAL JAINA TEMPLE

There is also a good collection of the manuscripts in the Grantha Bhandār of this temple. The total number of the manuscripts is 388 including Guṭakās. There are a majority of Hindī manuscripts and among them also the number of Rāsas are more. The Bhandār possesses manuscripts of the 14th century. The earliest written manuscript is SARWĀRTH SIDHĪ of Pūjyapāda copied in Samvat 1370 (1327 A.D.). It was written in Delhi which was called Yoginīpur at

that time. The main subjects on which the manuscripts are available on Jaina Sidhānt, Purāṇa and Rāsas. Some of the rare manuscripts are as follows:—

1. Cārudatta Prabandha :—of Kalyāṇa Kīrti composed in Saṁvat 1692 (1635 A.D.).
2. Mahāpurāṇa Kī Caupai :—by Gangādāsa. He was the son of Parvata Dharmārthī, who was himself a Hindī scholar.
3. Lonka Mata Nirākaraṇa Rāsa :—by Sumati Kīrti. It is a work in Hindī which contradicts the Lonkāmata.
4. Aklanka Yati Rāsa :—by Jai Kīrti composed in Saṁvat 1667 (1610 A.D). It describes the life and achievements of Aklank, a famous Jaina scholar and Ācārya of 6th century.
5. Sudarśana Sethanī Caupai :—by Lāl Kavi. It was composed in Saṁvat 1636 (1579 A.D).
6. Jinadatta Rāsa :—by Ratan Bhuṣana in Hindī.
7. Gomāṭṭha Swāmī Caupai :—by Muni Jasakīrti composed in Saṁvat 1619 (1562 A.D).
8. Vasudeva Prabandha :—by Jayakīrti, the manuscript is of Saṁvat 1735 (1678 A.D).
9. Jivandhar Carita :—by Daulat Rām Kasliwal composed in the year 1805 (1748 A.D). The manuscript is original copy written by the author himself.
10. Ajitnātha Rāsa :—by Brahma Jinadāsa. It is a work of 15th century and written in praise of Ajitanātha.
11. Balabhadra Rāsa :—By Brahma Yaśodhar composed in Saṁvat 1585 (1528 A.D) in Skandhanagar.
12. Sravakācāra :—by Dharma Vinod. It is a work of 15th century (1457 A.D). It deals with duties of householders.
13. Ambikā Rāsa :—by Brahma Jinadāsa. It is a Hindī work.
14. Punyāśrava Kathā Koṣa :—by Rāma Candra copied in 1533 A.D.

15. Sabda Bheda Prakāśa :-by Maheśwara Kavi in 1500 A.D.
16. Dharma Parikṣa Rāsa :-by Sumati Kīrti copied in 1591 A.D.

(82) GRANTHA BHANDĀR OF KHANDELWĀLA JAINA TEMPLE

The Khandelwāla Jaina temple is situated in Mandhi kī Nāla, Udaipur. It preserves a small collection of manuscripts numbering about 185. Most of the manuscripts are in Hindī written by Jaina authors. The earliest manuscript is BHUPĀLA STAVANA copied in Samvat 1363 (1306 A.D) and latest one is DASLAKṢANA PŪJĀ by Rāwat copied in Samvat 1974 (1917 A.D). The main subjects on which the manuscripts are available are Rāsa, Pūjā and Stotra. Some of the important manuscripts are as follows :—

1. Gaja Singh Caupai :-of Rāja Sunder. It is a work of 1497 A.D.
2. Rāma Rāsa :-by Mādhava Dāsa. It is a short story on the life of Rāma.
3. Campāwati Śila Kalyāṇaka :-by Muni Rāja Cand. It is a work of 1627 A.D.
4. Sīmandhara Swāmi Stavan :-written by Kamal Vijay in Samvat 1682 (1625 A.D).

(83) GAUDI JI-KĀ UPĀSRAYA-UDAIPUR

The total number of the manuscripts is 625. The manuscripts are placed in bundles. The manuscripts are on the subjects such as Āgama, Āyurveda & Jyotiṣa etc. The Grantha Bhandār is an ordinary one.

(84) GRANTHA BHANDĀR-DŪNGARPUR

Dūngarpur remained the literary centre from the 15th century when Bhaṭṭāraka Sakalkīrti established the Bhaṭṭāraka Gāḍi here. As the Bhaṭṭāraka was a versatile scholar, there stayed several scholars with him. A great ceremony was taken in Samvat 1482 (1425 A.D), Brahma Samal pupil of Sakal Kīrti described the same in the Sakal Kīrti Rāsa as follows:—

चऊदय व्यासीय संवति कुलदीपक नरपाल संघपति ।

डुंगरपुर दीक्षा महोद्यव तीणि कीया ए ॥३॥

श्री सकलकीरति सह गुरि मुकरि दीधी दीक्षा आणंदभरि ।

जय जयकार सबलि सधराचरए गणधर ॥४॥

After Bhaṭṭāraka Sakalkīrti there were several Bhaṭṭārakas who had been there and composed several works in Saṁskṛit and Hindī. Amongst such Bhaṭṭārakas, Bhuvan Kīrti, Gyān Bhūṣana, Vijaya Kīrti, Śubhacandra, Brahma Jinadāsa are some of them. There is still a Bhaṭṭāraka seat and good collection of the manuscripts the total number of which is 553. Dūngarapur was a State and now it is a district Head quarter of Dūngarpur District of Rājasthān.

There are several manuscripts written in Dūngarpur and preserved in various Grantha Bhaṇḍārs. Jinadatta Kathā was copied in Saṁvat 1616 (1559 A.D) and was placed in the Grantha Bhaṇḍār of Āgarwal Jaina temple Udaipur. Sajjana Citta Ballabha was copied in Saṁvat 1696 (1639 A.D) at Dūngarpur and was presented to Brahma Akhaya Rāja. Caubīsa-Thāna-Carcā was written in Ādinātha temple in Saṁvat 1731 (1674 A.D) and placed in Udaipur Bhaṇḍār.

The collection of the various manuscripts is very notable and some of them are as follows :—

1. Rām Rāsa by Brhma Jinadāsa. The manuscript was written in Saṁvat 1748 (1691 A. D) in Dewal Village. This is one of the famous work in Hindī of the poet.
2. Mithyātva Khandan by Bakhat Rām.
3. Sukauśal Rāsa by Veṇi Dāsa. The manuscript was copied in Saṁvat 1714 (1657 A.D)
4. Sukauśal Swāmi Rāsa by Brahma Jinadāsa in Hindī.
5. Upadeśa Bāvanī by Kiśan Dāsa composed in 1707 A. D. Bāvanī is a good work of Hindī literature.
6. Saraswatī Pūjā by Brahma Jinadāsa in Saṁskṛit.
7. Sammeda Śikhar Pūjā by Rām Pāl composed in the year 1829 A.D. in Hindī. The manuscript is original one.

8. Śreṇika Carita by Ḍūṅgā vaid composed in the year 1642 A.D. in Hindī.
9. Rāmāyaṇa Chappaya by Jayasāgar.
10. Muni Mālikā by Cārita Singh composed in the year 1575 A.D. in Hindī.
11. Saṁbodha Pancāśikā by Raidhū. The manuscript was written in Saṁvat 1597 (1540 A.D.)

Apart from the above manuscripts there are following illustrated manuscripts.

1. Candana Malayagiri Caupai by Bhadrāsena. The manuscript was copied in the year 1733 A.D. and it has 25 illustrations.
2. Āditya Vāra Kathā by Gangādāsa. The work was composed in Saka Saṁvat 1615 (1758 A.D). It contains 5 pictures.
3. Pictures on Rāga and Rāginīs. Their number is 30.

(85) COLLECTION OF YATI BĀLA CANDRA VAIDYA-CITTOR

There is a good number of the manuscripts in Śrī Balā Candra Jaina Vaidya's collection. The total number of manuscripts is about 1000. Manuscripts on the subject like Mantra-Śāstra, Stotras, Medicine, Jyotiṣa, Āgama and religion are in great number. The Grantha Bhandār was founded in Saṁvat 1941 by Paṇḍit Vinaya Candjī. There is a praśasti which reads as under:—

श्री सद्गुरुभ्योनमः उपाध्याय जी महाराज श्री १००८ श्री शिवचन्द जी तत् शिष्य १००८
जानविशालजी तत् शिष्य अमोलखचन्द जी तत् शिष्य पं० विनयचन्द जी महा मध्ये संवत् १९४१ में
स्थापित हस्तलिखित ग्रन्थों की-सूची ।

(86) Bhaṭṭāra Yaśahkīrti Jain Saraswati Bhawan Rīṣabhadeva

Rīṣabhadeva is a famous Jain Tīrtha of Mewar. It is on the National Highway going from Udaipur to Ahemdabad. There are several inscriptions which tell the story of its development from time to time. According to one inscription of

Samvat 1431 (1374 A.D.) Hardān son of Setha Bijā got repaired the temple on the inspiration of teachings of Bhaṭṭarak Dharmakīrti.

There is one Śāstra Bhandār in the Saraswatī Bhāwan of Bhaṭṭarak Yaṣah Kīrti in which a good collection of the manuscripts is available. One rough catalogue also has been prepared in which names of the manuscript and authors etc. are given. But the catalogue is not exhaustive. There are about 1070 manuscripts including Guṭakās. The earliest manuscript is Saṅgrahaṇī Sūtra Balāvabodha written in Samvat 1416 (1359 A.D.) There is a good number of manuscripts written in the 15th and 16th century. Works written in Rājasthānī, Mewārī and Hindī are in abundance. Following works are important.

1. Mahāvīr Carita or Mahāvīra Rāsa composed by Padmā at Sāgwarā in Samvat 1609 (1552 A.D.)¹. Padmā was pupil of Bhaṭṭarak Subha Candra.
2. Narasinghapurā Jāti Rāsa. This is a historical work describing the Narsinghapurā Jāti and its growth and development.
3. Sānti Nāth Purāṇ. This is a work of Bhaṭṭarak Ratna Candra who wrote this in the year 1783 (1726 A.D.). The manuscript is original one written by the author himself.
4. Śrenik Caritra:—Composed by Daulat Rām Kāslīwal, a Rājasthānī scholar of 18th century. It was completed in the year 1725 A.D. there is also one manuscript of Śripāl Carita written by the same author.
5. Pradyumna Rāsa:—a Hindī work of Brahma Guṇa Rāja composed in 1549 A.D.
6. Karmavīpāk Rāsa:—composed by Manarāga in Samvat 1728.
7. Laghu Tatwārtha Sūtra:—This is a short form of famous Tatwārtha Sūtra of umāswāmī.
8. Lavakuṣa Ākhyāna:—This is a work of Bhaṭṭarak Mahīcandra in 17th century.

1. संवत् सोलनवोत्तरे मंगसिर पंचमी रविवार ।

राम कियो मैं निरमलो, सुमवे सागवाडा नगर मकार ॥३०॥

Some of the old manuscripts of the several works are as follows :—

S. No.	Name of the manuscripts	Author's Name	Bhāṣāyear of writing
1.	Mahābhiṣeka Vidhi	Narendrasena	Samskrit 1399 A.D.
2.	Bhāva Sangraha	Devasen	Prakrit 1458 A.D. at Nainavā
3.	Dharmāmrita Panjikā	Āśādhara	Samskrit 1484 A.D. at Dūngarpur
4.	Śānti Nātha Caritra	Sakalkīrti	Samskrit 1494 A.D.
5.	Nemināth Pūjā	Vidyā Bhūṣana	Hindī 1557 A.D.
6.	Dharmaśarmabhyudaya	Hari Candra	Samskrit 1576 A.D.
7.	Upadēśa Ratnamālā	Sakal Bhuṣaṇa	Samskrit 1570 A.D.

This is an original copy written by the author himself.

- | | | | |
|-----|--|--------------|--------------------|
| 8. | Chanda Kośa | | Prakrit 1592 A.D. |
| 9. | Tatwārtha Ratna Prabhākar | Prabhācandra | Samskrit 1649 A.D. |
| 10. | Paṭṭāvalī of Kaṣṭhā Sagha in Samskrit. | | |

(87) KHARTARA GACHĪYA ŚĀSTRA BHANDĀR-KOTĀ

The Grantha Bhandār belongs to Khartara Gaccha branch. There is a rich collection of the manuscripts. The total number of the manuscripts is 1177. Most of the manuscripts are of the 15th, 16th and the 17th centuries. Manuscripts on the subjects like Āgama, Siddhānt, Purāṇa and Rāsas are in the majority. The earliest manuscript is Rāma Lakṣmaṇa Rāsa written in Samvat 1415 (1358 A.D.). The work deals with the life of Rāma and Lakṣmaṇa according to the Jaina mythology. It is in Hindī. There is a copy of Viśāl Deva Cauhāṇa Rāsa in Hindī. Though the manuscript is incomplete it is a copy of the 14th century. Among the other manuscripts following are more important :—

ŚRĪPĀLA RĀSA of Yaśovijay of Samvat 1445 (1388 A.D.)

NANDA RĀJA CAUPAI of Muni Kusal Sing of Samvat 1436 (1379 A.D.)

HAMMĪRA MAHĀKĀVYA of Naya Candra in Saṁskrit of Saṁvat 1486 (1429 A.D.)

There is a manuscript of KALPA SŪTRA written in golden ink in Saṁvat 1530 (1473 A.D.). The Grantha Bhandār is systematically arranged and manuscripts are placed in serial number.

(88) VĪRA PUTRA ĀNANDA SĀGAR GYĀNA BHANDĀR-KOTĀ¹

The collection of the manuscripts is private one and belongs to Ānanda Sāgar ji Mahārāja. It was established in the 19th century. The total number of the manuscripts is 415. Most of the manuscripts were copied from the 17th to the 19th century. The earliest manuscript in the Bhandār is Sandeh Dohāvalī Vratti of Prabodha Candra copied in Saṁvat 1448 (1391 A.D.).

(89) GRANTHA BHANDĀR OF JAINA TEMPLE BORSALI-KOTAH

The Grantha Bhandar of Digambar Jaina temple Borsalī is also one of the mains Bhandārs of the city. There is a good collection of the manuscripts which are 735 in number. From the Bhandār, it appears that it was a centre of literary activity specially in 18th century. There are several manuscripts which were copied here such as Mahīpāla Caritra in Saṁvat 1856 (1799 A.D.). PARVA RATNĀVALI (1794 A.D.) Samādhi Tantra Bhāṣa by Parvata Dhārmārthī (1766 A.D.) GYĀN DARPAṆA of Deep Candra (1778 A.D.). All these manuscripts are preserved in this Bhandār.

The earliest manuscript is Gyānārṇava of Śubha Candra in Saṁskrit. It was copied in Saṁvat 1548 (1491 A.D.) and the latest manuscript is Jina Datta Kathā of Saṁvat 1992 (1935 A.D.). The manuscripts deal with all the interesting subjects. Some of the important manuscripts are as follows :—

- (a) Palya Vidhāna Rāsa :—of Śubha Candra in Hindī, This is a small work which deals with Palya Vrata. The manuscript was copied in Saṁvat 1690 (1633 A.D.).
- (b) Candra Prabha Swāmi Vivāhlo :—written by Bhaṭṭāraka Narendra Kīrti in Saṁvat 1702 (1545 A.D.). The work is in Hindī and describes the marriage of Candra Prabha.
- (c) Cetāvanī :—a work which instructs every one to be careful in worldly life. It is in Hindī poem.

1. Manuscripts Catalogue preserved in Abhaya Jaina Granthālaya Bīkāner.

(d) Ravivrata Kathā :—of Muni Sakal Kīrti in Hindī.

Among the rare manuscripts are works of Vegarāja which have been collected in a Guṭakā. The poet was of 18th century and he finished his work Bārahakhaḍī in Saṁvat 1798 i.e. 1741 A.D. Other important works are NEMI VIVĀHA PACCĪSĪ by Vegarāja and Kumuda Candra's PARDĀRO PARŚILA RĀSA. All the works are in Hindī.

GRANTHA BHANDĀRS OF BUNDĪ

There are five Grantha Bhandārs in Būndī city, The names of which are as follows:—

- (1) Grantha Bhandār of Jaina Temple Pārswanātha.
- (2) Grantha Bhandār of Jaina Temple Ādinātha.
- (3) Grantha Bhandār of Jaina Temple Abhinandana Swāmī.
- (4) Grantha Bhandār of Jaina Temple Mahāvīra.
- (5) Grantha Bhandār of Jaina Temple Neminātha (Nāgadi)

(90) GRANTHA BHANDĀR OF PARSWANĀTHA TEMPLE

The Grantha Bhandār of Pārswanātha temple contains 334 manuscripts. All the manuscripts are on the subjects like Pūjā, Kathā, Purāṇa and Stotra etc. Most of the works are in Saṁskṛit. There is a copy of Rāma Candra Rāsa written by Brahma Jinadasa in Sāṁvat 1518 (1461 A.D.).¹ The poet has given the time of its completion time in this work. This is in Hindī. It describes the life of Rāma Candra. The other rare manuscript is a commentary of BHAKTĀMARA STOTRA of Hem Rāja in Hindī prose. This has been discovered first time in this Bhandār.

(91) GRANTHA BHANDĀR OF JAINA TEMPLE ĀDINĀTHA

In the Grantha Bhandār of Ādinātha temple, there is a collection of 168 manuscripts. The earliest manuscript in the Bhandār is Jyotiṣa Ratnamālā with commentary written by Paṇḍit Vaiza in Saṁvat 1516 (1459 A.D). The other old manuscripts are Sāgārā Dharmāmṛita by Aśādhara copied in 1500 A.D, Trilokasāra (1461 A.D.) by Acārya Nemi Candra and Upadeśamālā of Dharma Dāsa (1540 A.D).

1. संवत् पन्द्रहशतारोत्तरा मगंसिर मास विसाल ।
शुक्लपक्ष चउदिस दिने रास कियो गुणमाल ॥

(92) GRANTHA BHANḌĀR OF JAIN TEMPLE ABHINANDANA SWĀMĪ

The Śāstra Bhaṇḍār of Abhinandana temple contains 368 manuscripts. Previously this temple was the seat of the Bhaṭṭārakas and there was a big collection of the manuscripts but most of the manuscripts were sold by the pupils of the Bhaṭṭārakas and several of them destroyed automatically. But still there is a good collection of old manuscripts. Karakaṇḍu Cariyu, an Apabhraṃśa Kāvya written by some unknown author, is a rare work which has been discovered recently. The work describes the life of Karkandū, a king according to Jaina mythology. The manuscript is incomplete and in bad condition.

(93) GRANTHA BHANḌĀR OF MAHĀVĪRA TEMPLE

This temple remained the seat of scholars as the manuscripts preserved in the Grantha Bhaṇḍār are on the subjects like Siddhānt, Purāṇa, Pūjā and Stotra etc. Most of the manuscripts are new. The total number of the manuscripts is 172. The manuscripts are in Hindī written in 18th and 19th centuries.

(94) GRANTHA BHANḌĀR OF JAINA TEMPLE NEMINĀTHA

This last Grantha Bhaṇḍār exists in the temple of Neminātha. This Bhaṇḍār was also important in the past. At present there are 223 manuscripts which are complete and in good condition. But manuscripts of the same number had been made incomplete. There is a manuscript copy of MĀDHAVĀNAL PRABANDHA written by Gokul son of Narsā in Saṃvat 1594 (1537 A.D). This is a very correct copy of the book which was copied in Saṃvat 1655 (1598 A.D). The manuscript of SĪNHĀSANA BATTISĪ is of 1654 (1597 A.D). There is a Guṭakā copied in Saṃvat 1641 (1584 A.D) which contains several small works of VŪCARĀJA a famous Hindī poet of 16th century.

Thus in the Śāstra Bhaṇḍārs of Bundī city there are more than 1200 manuscripts which shows that Bundī was once a centre of literary activities. The old name by which it had been mentioned in the Saṃskrit and Hindī works is VRINDĀVATĪ.

(95) JAINA SARASWATI BHAWAN, JHĀLARĀPĀṬAN

The Grantha Bhaṇḍār is called by the name of Ailaka Pannā Lāl Digambara Jaina Saraswati Bhawan, Jhālarāpāṭan. The Bhaṇḍār was established by late Śrī Pannā Lāl recently. Before this, there was no Bhaṇḍār. Pannā Lāl himself collected

all these manuscripts from all over Rājasthān Bhandārs. There is a good collection of the manuscripts numbering 1436.

The manuscripts are mainly in three languages i. e. Saṁskṛit, Prākṛit and Hindī. The main subjects on which the manuscripts are there in the collection are Siddhānt, Ādhyātma Purāṇa, Kāvya, Kathā, Nyāya and Stotra. The earliest manuscript in the Bhandār is BHĀVA SANGRAH by Deva Sena copied in Saṁvat 1488 i.e. 1431 A.D., and the latest manuscript is RĀJAMATI VIRĀHA in Hindī copied in Saṁvat 1970 (1913 A.D.).

The Śāstra Bhandār is systematically arranged and manuscripts are placed in serial number and also subject-wise. Apart from these manuscripts, there is a good library of printed books also in which more than one thousand books are in the collection and which are issued to the readers for reading purposes.

NAINAVĀ

Nainavā is an old town in Bundī District and at present it is a sub-divisional Head quarter. It is 32 miles from Bundī and connected with a road. The town remained a literary centre from very beginning. The earliest manuscript written in this town is PRADYUMNA CARITRA¹. It was copied in the year 1461 A.D. when Allauddin Khilji was the emperor of Delhi. At present there are three small Grantha Bhandārs which contain only 221 manuscripts. But from the manuscripts it appears that in the past i. e. from 15th to 19th century the town remained a great literary centre.

Keśava Singha who was a Hindī poet of 18th century and wrote more than 10 works, composed his one work BHADRA BĀHU CARITA in the year 1716 A.D. at Nainava. It was described by the name of LOCANAPURA by him in his work in the following way :—

लोचनपुर शुभ ग्राम में, सिंघराज जिनधाम ।

बुद्धि प्रमाण लिख्यो मुझे, जपिये श्रीजिननाम ॥१॥

साइ करो मुक्ति उपरै, दीप हरो भगवान ।

सगन नगण आदिक सह, ध्याऊं श्री जिनवाणि ॥२॥

1. Catalogue published in the year 1943.

2. Prasasti Sangraha Amer Śāstra Bhandār Jaipur P. 138.

Several manuscripts which were copied here are preserved in the Grantha Bhandārs of Būndī, Koṭā, Dabalanā, Indergarh, Āmer, Jaipur, Bharatpur, Kāmā etc. Such as the manuscript of NĀYA KUMĀRU CARIYA of Puṣpadanta was copied in the year 1471 A.D. is preserved in the Grantha Bhandār of Badhicand Temple, Jaipur. The manuscript of SIDHA CAKRA KATHĀ copied in the year 1458 A.D. is also in the same Grantha Bhandār.

Some of the manuscripts which were copied here in the 18th and 19th century are as follows:—

S. No.	Name of the manuscript	Author's name	Date of Writing
1.	Samādhi Tantra Bhāṣa	Parwata Dharmārthī	1719 A.D.
2.	Kriyā Kośa Bhāṣa	Kiṣana Singh	1757 A.D.
3.	Pārśwa Purāṇa	Bhūdhardāsa	1809 A.D.
4.	Purūsartha Sidhyupāya Bhāṣa	Todarmal	1807 A.D.
5.	Samayasāra Nāṭak	Banārsīdāsa	1841 A.D.
6.	Pūjā Sangraha	—	1791 A.D.
7.	Dāna Kathā	Bhārāmalla	1880 A.D.
8.	Pāṇḍava Purāṇa	Bulākidāsa	1784 A.D.
9.	Tattwārtha Sūtra Tikā		1831 A.D.

All these manuscripts are preserved in the Grantha Bhandārs of Naiṇavā. A short description of these Grantha Bhandārs is as follows :—

(96) GRANTHA BHANDĀR OF BAGHERAWĀLA JAINA TEMPLE

The Grantha Bhandār situated in the Bhagherawāla Jaina temple is an old Bhandār. There is a collection of 104 manuscripts written in Saṁskrit and Hindī.

The main subjects on which they are written are Siddhānt, Purāṇa, Carita and Pūjā. All the manuscripts are common generally available in the Jaina Bhandārs. But there is one Guṭakā in which the works of Hindī poets of the 15th, and 16th

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1. पौषी की टीको लिख्यते वैशाख दुतीक सुदि १५ संवत् १९४४ गढ रणथम्भौर मध्ये ।

centuries are written. The Guṭakā was written in the year 1587 A.D. at Ranthambhore Fort. Some of the important works collected in the Guṭakā are as follows :—

- (1) Sārsīkhamāṇi Rāsa by Bhaṭṭāraka Sakalkīrti 15th century
- (2) Neminātha Gīta by Brahma Yaśodhara 16th century.
- (3) Pancendriya Gīta by Jina Sena 16th century.
- (4) Neminātha Rajmati Veli by Singha dāsa 16th century.
- (5) Vairāgya Gīta by Brahma Yaśodhara 16th century.

There are 96 small works collected in the above Guṭakā.

(97) GRANTHA BHANDĀR OF TERĀPANTHĪ JAINA TEMPLE

There are 80 manuscripts in the Grantha Bhandār of this temple. Most of these manuscripts are written in Saṁskṛit and Hindī and on the subjects like Purāṇa, Carita and Pūjā. The manuscript of Sammedā Śīhar Pūjā composed by Lāl Cand pupil of Bhaṭṭāraka Jagat Kīrti at Rewārī in the year 1787 A.D. is an important one. The poet gives his description in the following way :—

देवेन्द्रकीर्ति तत्पद बखान, शील शिरोमणि क्रियावान् ।

तिनके पद परम गुणवान्, जगतकीर्ति भट्टारक आन ।

शिष्य लालचन्द सुधी, भाषा रची बनाय ।

एक चित्त सुनै, पढ़ै, भव्य शिव कुं जाय ॥३५॥

संवत् अठारासे भयो व्यालिस उपर जान,

पांच फाल्गुन शुक्ल कुं, पूरण ग्रन्थ बखान ॥३६॥

रेवाडी शहर मनोग्य, वसे श्रावक भव्य सव,

आदित्य ऐश्वर्य योग, तैत्तीस पहर पूरण भयो ॥३७॥

Apart from these manuscripts there are three Yantras written on cloth in the 16th and 17th century. RIṢI MANDALA YANTRA is the earliest one. It was written in the year 1528 A.D. The size of the Yantra is 22" x 23". The Praśasti given on the Yantra is as follow:—

श्री श्री श्री शुभचन्द्रसूरिभ्योनमः । अथ संवत्सरेस्मिन् श्रीनृपविक्रमादित्यगताब्दः संवत् १५८५ वर्षे कार्तिक वदी ३ शुभदिने श्री रिपिमण्डलयन्त्र ब्रह्म अज्जयोग्य पं० अहदासेन शिष्य पं० गजमल्लेन लिखितं । शुभं भवतु ।

BRIHAD ŚIDHA CAKRA YANTRA was written in the year 1557 A.D. by Brahma Lāhaḍa pupil of Mandalacarya Dharma Kīrti.¹ The size of the cloth is $22\frac{1}{2}'' \times 22\frac{1}{2}''$. The third Yantra is of Dharma Cakra written in the year 1617 A.D. at Nāgaur². The size of the Yantra is $25'' \times 25''$.

(98) GRANTHA BHANDĀR OF AGARWAL JAIN TEMPLE-NAINAVA

There is a small collection of 37 manuscripts only. Most of them are recently written and placed in the Grantha Bhandār.

(99) GRANTHA BHANDĀR DABĀLĀNĀ

Dabalānā is a village which is 10 miles from the west side of Būndī. The Grantha Bhandār is in the Jaina temple. There is a collection of 423 manuscripts in the Grantha Bhandār. From the manuscripts it appears that they were in the possession of some Jaina Sādhū and after his death, they were brought here. The collection is very good from the point of Hindī works. The earliest manuscript is ŚAḌĀVAŚVAKA BĀLĀVABODHA by Hema Hansa Gaṇi. It was copied in the year 1464 A.D. at Ujjain.³ The main subjects on which the manuscripts are available in the Grantha Bhandār are Kāvya, Carita, Kathā, Rāsa, Vyākaraṇa, Āyurveda, Jyotiṣa and Stotra. Manuscripts copied in various places such as Būndī, Nainavā, Gothāḍa, Indergarh, Jaipur, Jodhpur, Sāgwara and Śīsavāli are in good number. Some of the important manuscripts which have been discovered in the Grantha Bhandār are as under:—

- (1) Ādinātha Stavan :—by Mehau composed in the year 1442 A.D. It is in Hindī written in the praise of Ādinātha of Raṇakpur Jaina temple.

1. संवत् १६१४ वर्षे फाल्गुन सुदि ३ गुरुवासरे आश्विनि नक्षत्रे श्रीमूलसंघे नंदाम्नाये बलात्कारगणे सरस्वतीगच्छे श्री कुंदकुंदाचार्यन्वये मंडलाचार्य श्री ३ धर्मकीर्तिस्तच्छिष्य ब्रह्म श्री लाहड नित्यं प्रणमति वा तेनेदं बृहत् सिद्धचक्रयंत्रं लिखितं ।

2. संवत् १६७४ वर्षे वैशाखसुदि १५ दिने श्री नागपुर मध्ये लिखापितं धर्मचक्रयन्त्रं ।

3. संवत् १५२१ वर्षे आश्विन वदि ११ रविवसरे मालवमंडले उज्जयिन्यां.....लिखितं ।

- (2) *Itihāsa Sāra Samuccaya* :—written by Lālā Dāsa⁴ in the year 1586 A. D. It describes the short story of Mahābhārat in Hindī poem.
- (3) *Sinhāsana Battīsi* :—by Sādhu Gayāna Candra. It is in Saṁskrit prose. The date of the work is not given but he quotes his teacher's name as Jinodaya Sūri :—
- (4) *Bhaktamār Stotra Bhaṣā* :—It is a Hindī prose translation made by some scholar. The date of the translation is also not given in the work. But the manuscript was copied in the year 1610 A.D., so it is definite that the translation was made prior to this date. The last portion of the translation is as follows:—

अथवा अहंकारि करी तुंग उच्चैरतर जन प्रीतइ अथवा
तेह पुरुष अनइ मानतुंग श्रीभक्तामरस्तवकर्त्ता श्रीमानतुंगाचार्य
प्रतिइ अवशा भगुई तेह पुरुष तरो परवश हूँती । तद्गतचित्त-
लक्ष्मी अजस्र निरंतर समुपेत्ति आवइ । इति श्रीभक्तामरस्तोत्रं
बालावबोध समाप्तः । संवत् १६६७ वर्षे...

- (5) *Rāma Yaśa* :—by Kesa Rāja. It describes the life of Rāma and Sītā according to Jaina Purāṇas. The work was composed in the year 1623 A.D.¹ when the great poet Tulasidās died.

1. संवत् सौरासै तेतारा, राज अकबर साहि भुवारा ।

भई कृष्ण पछि अतिसै वात, सातै बुद्धवार सुभ जात ॥

× × × × ×

लालदास कहै करजौरि, सुति कति गुनी देहु जिमि खोरि ।

अस्थल नगर आगरो गांव, ऊधोदास पिता को नांव ।

जाति वांनियो लालादास, भाषा करि वरन्यो इतिहास ॥

2. संवत् सोलह आसीयरे, आछउ आसो मास ।

तिथि तेरसि अंतरपुर माहि, आणी अति उल्लास ॥

(10C) GRANTHA BHANḌĀR OF JAINA TEMPLE PĀRSWANĀEHA-INDERGARH

Indergarh is an old city of former Koṭā state. It is on the main broad guage line of Western Railway from Koṭā to Sawai Mādhopur. Previously it was a big Ṭhikāna of Kota state. but now it is only a sub-tehsil.

The Grantha Bhanḍār is situated in the Jaina temple Pārswanātha. There are 289 manuscripts in the Grantha Bhanḍār. The manuscripts collected in the Grantha Bhanḍār are mainly on religious subjects like Siddhānt, Stotra, Ācār Śāstra. Several manuscripts were copied in Indergarh itself which shows that previously there was arrangement for copying out the manuscripts. The collection is an ordinary one.

CHAPTER IV
SUBJECTS DEALT WITH

There is scarcely any province of Indian literature to which the Jainas have not contributed. Besides the religious they have developed a voluminous narrative literature. They have written epics, novels, dramas, bhajans and stories. Generally they have written in the simple language of the people, but they have indulged in highly elaborate style also. We find highly ornate court poetry. They have also produced important works of scholarship.

Almost the whole of the Āgama literature written in Prākṛit is available in these Bhaṇḍārs. Works on the principles of Jainism are numerous and are found in number of Grantha Bhaṇḍārs. The Jaina Ācāryas and scholars created a pretty large literature on duties of householders and those of homeless ascetics. This is also called Ācāra Śāstra. Then there are hundreds of works written on the lives of Tirthankāras and other great personalities of Jaina Mythology. They are called Purāṇas and Caritas. The number of stories illustrating Jaina proverbs is also quite large and some of them are excellent. There are works collectively called Kathā Koṣas TREASURY OF STORIES written by the various authors.

Manuscripts on logic and philosophy are also in a large number. The Jaina Ācārya's contribution in this respect is tremendous. The works of Ācārya Samantabhadra, Vidyānandi, Aklanka, Haribhadra Sūri and Hemcandra etc. were very popular and their works have been collected in several Grantha Bhaṇḍārs. Manuscripts in these Bhaṇḍārs are not limited to only Jaina logic and philosophy but works like Vedāntasār of Sadānand, Mukṭāwali of Viṣṇuātha and Tarkasangraha of Annam Bhaṭṭa are also preserved. There are numerous manuscripts on Yoga and Adhyātma. The Pūjā literature has been popular from about the 10th century, so the scholars took much interest in creating such literature. And hundreds of manuscripts on Pūjā were written and preserved in Jaina Grantha Bhaṇḍārs. There is not a single Bhaṇḍār where this kind of literature is not available.

Apart from these religious as well as secular subjects, there is also a good number of manuscripts which deal with the general subjects. There are hundreds of manuscripts written on astronomy, astrology, metrology, and medicines. On these subjects there are works written both by Jaina and non-Jaina authors. Works relating to grammar are also many. Manuscripts on the interesting subjects like Art and Architecture, Dances and Dramas are also in good number.

ĀGAMA & SIDDHĀNTA LITERATURE

The collective term given by the Jainas to their sacred books is Āgama or Siddhānt. The two important sects hold different opinions about this literature.

But they are unanimous in calling them the Aṅgas i.e. limbs (of the body of religion). The number of these Aṅgas is twelve.

According to the Digambara Jainas whole of the Dwādaśāṅga Śrūta is not available and the 12th Aṅga Diṭṭhivāya only is preserved in parts. But according to the Śwetāmbar Jainas all the twelve Aṅgas except the 12th Aṅga are available.

All the Āgamas are written in Prākṛit which is known as Ārṣa Bhāṣā i.e. the language of the Ṛṣiṣ or Ardha Māgadhī i. e. half Māgadhī, the language in which Lord Mahāvīra himself preached his principles. It is true that the Āgamas which we have today are not exactly the same which were composed several centuries ago, as they have undergone some changes. But such as are available at present confirm to their critical additions prepared under the supervision of Devardhigaṇi Kṣamā Śramaṇa a Śwetāmbar Ācārya of the century.

THE AṅGAS

The Aṅgas are the oldest parts of the canon. They have older traditions quite intact, without a change. Jacobi puts forth the evidence of language and the metres which according to him are archaic. He remarks "I am of the opinion that the first book of ĀCĀRĀṅGA SŪTRA and that of the SŪTRA KRATĀṅGA may be reckoned among the most ancient parts of Āgam literature. The style of both works appears to me to prove correctness of this assumption¹."

ĀCĀRĀṅGA SŪTRA² is the first Aṅga which describes the way of life of a monk. It is divided in two sections. The first section is earlier than the second. It is written both in prose and verse.

The second Aṅga is the SŪYAGAḌAṅGA (Sūtra Kratāṅga) and treats of the precious life of the monks and is mainly devoted to the refutation of heretical opinions.

In the third Aṅga, the Thāṇaṅga (Sthānāṅga) various themes of religion are dealt with in numerical order. These enumerations sometimes contain parables in a nut shell.

The fourth Aṅga, the Samvāyaṅga is in a way continuation of the third, the subject matter of the first two third of the work being arranged in numerical

1. S. B. E. Vol. 12 inter. P. XII Winternitz. Op. Cit. pp, 435-41)

2. Jaina Grantha Bhaṇḍār, Jaisalmer.

groups, just like the Thānaṅga except that in this case the numbers do not stop at 10 but go a long way beyond 100 as far as a million.

The fifth Aṅga called Bhagwati Viyāha Pannatti (Vyākhyā Pragnapti) explains the dogmatics of Jainism in the form of questions and answers and also in the form of dialogues. This work presents a detailed picture about Lord Mahāvīra, his relationship to his disciples and contemporaries.

Nayadhammakahā (Jnātādharmā Kathā) is the 6th Aṅga. It is divided in two parts. The first book consists of 21 chapters. The main subjects dealt with in this book are religious tales to give examples.

The seventh Aṅga is the Uvāsagadasāo (Upāsakadeśāh). It describes legends which are told of ten house holders who were related to highly respectable families and who became lay adherants.

The eighth Aṅga Amtagadadasāo (Antakṛddāśāh) describes stories of pious ascetics.

Amuttarōvavāiyadasāo (Anuttaraupapātikadaśāh) is the ninth Aṅga and narrates in thirty three lessons or Adhyayans the lives of monks of an equal number of persons.

The tenth Aṅga, the Paṇhāvāgaranaīm (Praśna Vyākaraṇa) means questions and explanations. In this Aṅga principles of Jainism are explained.

The eleventh Aṅga Vivāgasuyam (Vipāk Śrutam) i.e. the texts of the ripening contains legends on the retribution for evil deeds.

The last of all is the 12th Aṅga, the Diṭṭhivāya (Drṣṭivāda) means the doctrines of various views. According to the Svetāmbaras this Aṅga has gone astray.

THE UVĀMGAS (UPĀNGAS)

The Upāṅgas consisting of a group of 12 texts have mutual relation with Aṅgas. But according to Dr. Winternitz, though they are termed as Aṅgas and Upāṅgas yet they fail to reveal any mutual relation between them and collection is newly external. Three Upāṅgas like JAMBUDDIVAPANNATTI, CANDAPANNTTI, SŪRAPANNATTI, (Jambudvipa-Prajnapti, Candraprajnapti, & Surya-Prajnapti) deal with astronomical views of Jainas. The dates of these Upāṅgas are not traceable

from any of the source, as they do not provide a clue to the dating of these texts. But we may not be wrong in ascribing to the Upāṅgas a period later than the Ched Sūtras.¹

The subject matter of the twelve Upāṅgas is purely dogmatic and mythological. The first Upāṅga is the Uvavāiṃ (Aupapāṭika) which contains two parts. The first part describes the sermons of Mahāvīra, which deal with the results of good and evil deeds in four forms of existence as inhabitants of hell, animals, human beings, and Gods. The second part describes journeys performed by Indrabhūti Gautama for learning the sermons of Mahāvīra regarding various rebirths. The second Upāṅga, the Rāja Pasenaijja (Rāja Praśnīya) deals with various matters such as pilgrimage of the God Sūriyābha to Mahāvīra and dialogues between King Paesi and the monk Kesi. The third Upāṅga is Jīvābhigama which describes the doctrine of living and lifeless things. The fourth Upāṅga PANNAVAṆĀ (Prajñāpanā) has classified the human beings under Ārya and Barbarians.

The fifth, sixth and seventh Upāṅga are Scientific works dealing with astronomy, geography cosmology and the division of time. The last five Upāṅgas comprised the five sections of one text entitled Nīrayāvali Suttam. The eighth narrates how the ten half brothers of the King of Campā namely Ajātasatru were killed by their Grand father Veśālī in the battle against him and after their death were reborn in the various hells. The ninth Upāṅga KAPPAVADAMSIAO (Kalpavataṃsikāh) gives an account of the same King's sons who were converted to ascetic life and afterwards got different heavens. The tenth Upāṅga PUPPHIĀO gives an account of the Gods and Goddesses who drove earth-wards in order to pay homage to Lord Mahāvīra. In the 11th Upāṅga-Pupphiāo, ten similar stories are told. And the last 12th Upāṅga VANHIDASĀO deals with the conversion of the twelve princes by the saint Ariṭhanemi.

TEN PAIṆNAS (PRAKIRNAS)

The group of ten texts called Paiṇnas are stray or scattered principles. They deal with topics like proper and improper forms of death, essential duties of a monk, confession and remuneration of faults, the offering respects to the Arhat, Siddha, Sādhu, and Dharma and details about Gods etc. The time of their composition is also not certain. Whether these were brought into present form before Upāṅgas or after Upāṅgas, is also not certain but it is said that these came into existence alongwith the Upāṅgas.

The CAUSARAṆA (Catusāraṇa) deals in 63 verses with the prayers by means of which one may take the four fold refuge. AURA-PACCAKKHANA (Ātūrpratya Khyāna) means the sick one's refusal while MAHĀ PACCAKKĀNA means the great refusal, a formula of confession and renunciation. In the Bhatta-parinnā (Bhakta-Parijnā) and Samthāra there are numerous legends of grievous sinners who did not adopt vows to get rid of re-births. The Tamdula Veyaliya is the dialogue between Lord Mahāvīra and Gautam Gaṇdhara on various topics such as physiology and anatomy, the ten ages of man etc. The Camdavijjhaya, the sixth Painnas deals with teachers and disciples mainly on discipline. The Devimdatthaṇa gives a classification of the Kings of Gods according to their group and residence etc. Gani Vijya (Gani Vidyā) deals with astrology while VIRATTHARA (Virastava) contains an enunciation of the names of Mahāvīra.

SIX CHEYA SUTTAS (CHEDA SŪTRAS)

The Group of 6 texts going under the name of Cheya Suttas (Cheda Sūtra) also form a group in the canon. According to Dr. Winternitz, these did not perhaps form a group in the canon, until a later period, as it is not always the same texts which are placed in the group. The first two sutras i.e. Nīsiha and Mahanīsiha describes rules regarding confession and penance which are emphasised as the most important steps towards liberation. They deal with the sufferings of the beings in connection with the doctrine of Karma. The third, fourth and fifth Cheda sutras are regarded as the earliest portion of the canon. These three texts are treated by tradition as one book (Śrutaskandha), the fifth Cheda Sūtra Kappa known as Kalpa Sūtra of Bhadrā Bāhu, is one of the most famous work available in the Svetāmbar Grantha Bhaṇḍārs. It is divided into three sections. Section one contains the life of the Jinas and the main portion of the work is covered by the biography of Lord Mahāvīra according to Svetāmbar Sect. The section two of Kalpa Sūtra describes the list of schools (Gaṇa) their branches (Śākhā) and the heads of schools (Gaṇadhara) and the section three contains rules for the ascetics. Kalpa Sūtra is very much popular among the Jainas and as such its manuscripts are found in most of the Bhaṇḍārs.

THE FOUR MŪLA SUTTAS (Mūla Sūtras)

Out of the four mūla sūtras, the first three Sūtras are important even from literary point of view. The first section Uttarājjhayana (Uttarādhyana Sūtra) consists 36 sections which deals with various topics such as birth as human being, instruction in the religion, faith in the religion etc. The second Mūla Sūtra Āvassaya or Śaḍāvasyaka Sūtra describes six essential daily duties of a Jaina. The third Mūla

Sūtra Daśaveyāliya deals with mainly monastic discipline. The third sūtra is also connected with an abundant narrative literature. The fourth Mūla Sūtra the Pimḍa Nijjutti is usually mentioned sometimes also the Oha Nijjutti and occasionally the Pākhi. They describe about the pious life and of subjects of discipline.

The Nandī and Anuyogadvāra are sometimes counted amongst the Painnas but they are usually mentioned either before or after the Mūla Sūtra as independent texts standing outside the groups. Both works which should be known by a Jaina monk are huge encyclopaedias dealing with everything.

The Āgama literature of Digambārs as already said previously does not exist at present except some parts of the 12th Aṅga called Diṭṭhivāya. Under the Āgamika literature, comes Gunadharacarya's Kasāya Pāhuḍ and Puspadant Bhutablis Ṣaṭ Khandāgam. These two works have commentaries written by Ācārya Virasena and his pupil Jinasena are called Dhavālā, Jaydhavālā and Mahādhavālā. The manuscript copies of these works are only available in the Śāstra Bhandār of Mūḍabidri.

But the Digambars of the present day have voluminous works on this subject which may be called as secondary canon or substitute canon which was written by the later Ācāryas and may be described as below :—

Ācārya Kunda Kunda wrote Daśa Bhakti and Aṣṭa Pāhuḍa¹ in Prakrit language. In the third century Umāswāmī composed Tattwārtha Sūtra or Tattwārthādhigama Sūtra, the manual for the understanding of the true nature of things. The book is recognised as an authority and is read by all Jainas at their residence and temples. It is an excellent summary of Jaina domatics. There are several commentaries written by both scholars of Digambars and Śwetāmbars. Among Digambars commentaries written by PŪJYAPĀD, AKLANK, and VIDVĀNANDI are called SAWĀRTHA SIDDHI² RĀJWARTIKA³ and ŚLOKA VARTIKA⁴.

Among the other authors, Ācārya Vaṭṭakera wrote Mūlācāra⁵ which describes and lays down rules of daily life of the Sādhus and householders. Some say that it is a sort of compilation by a little known author called Vaṭṭakera, MŪLĀCĀRA PRADĪPA⁶ was composed by Bhaṭṭāraka Sakal Kirti in the year 1424 A.D.

1. Grantha Sūci Āmer Śāstra Bhandār-Jaipur.

2. to 4. Ibid.

5. Rājasthān ke Śāstra Bhandāron ki Grantha Sūci Part II. page 166.

6. Ibid. page 166.

Bhagwati Ārādhana¹ was composed by Shivārya or Sivakoti in Prākṛit. It deals with the kinds of worship and may be called as an assense of worship. The work contains 2170 Gāthās.

Ācārya Sāmantbhādra wrote Ratnakaranda, Srāvakācār, in Saṁskṛit. It is very famous and widely circulated book amongst the Jains. Prabhā Candra wrote Saṁskṛit Commentary² on it.

Devasena, who was born in 894 A.D. wrote a manual of the Jaina faith entitled Darśanasāra, Ārādhanaśāra, Tattvasāra and Srāvakācāra. All these works written in Apabhraṁśa are preserved in Āmer, Śāstra Bhaṇḍār, Jaipur. Srāvakācāra is in Doha metre. All these works are very much popular and are read with great interest.

Amitigati a famos scholar and pupil of Mādhava Sena wrote Upāsakādha-
yayan called Amitigati³ Srāvakācāra and Panca Sangrah.⁴

Ācārya Nemicaṇḍra, a teacher of the Minister Cāmundaraya in south India composed Gomṁṭasāra⁵ in Prākṛit. It is in two parts. The first part is called Jīva Kāṇḍa, the second one is Karma Kāṇḍa. They are considered as authentic works on Jaina religion. A big commentary⁶ in Hindi was made by Pandit Todarmal in the 18th century.

In the first half of the 13th century, Āśādhara was a great versatile scholar. The main work of the poet is Dharmāmṛit,⁷ "Nector of religion" which is in two parts. Sāgāra and Angāra-Dharmāmṛata describes the duties of the layman living in the house and of the homeless ascetic. He himself wrote a commentary on his work in the year 1243 A.D. In the year 1503, Bhaṭṭāraka Gyān Bhūṣaṇ wrote Tattva Gyāna Tarangiṇī in Saṁskṛit. It is a good book which explains principles of Jain religion.

1. Grantha Sūci Rājasthān ke Grantha Bhaṇḍār Part IV, p. 105.

2. -do- page 119.

3. -do- page 90.

4. -do- p. 41.

5. -do- p. 9.

6. -do- p. 12.

7. -do- p. 93.

PURĀṆA LITERATURE

The words Purāṇa refers to stories of ancient times. The name of Purāṇa is applied to them to show that they are very old. In vedic literature the word Itihāsa and Ākhyāna have been used alongwith the word Purāṇa. According to the definition given in Hindu Purāṇas, there must be five¹ topics in every Purāṇa i.e.,

- (i) creation of universe
- (ii) its destruction
- (iii) the genealogies of Gods and Ṛṣis
- (iv) the ages of manus, and
- (v) the history of solar and lunar races.

There are 18 main Purāṇas in Saṁskṛit language. All of them were written by Non-Jaina authors. The names of these are as follows:—

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|-------------------|---------------------|
| (1) Brahmāṇḍa | (2) Matsya |
| (3) Mārkaṇḍeya | (4) Bhāgavata |
| (5) Bhaviṣya | (6) Brahmā Vaivarta |
| (7) Brahma | (8) Vāmana |
| (9) Varāha | (10) Viṣṇu |
| (11) Vāyu or Śiva | (12) Agni |
| (13) Nāraḍa | (14) Padma |
| (15) Liṅga | (16) Garuḍa |
| (17) Kūrma | and (18) Skanda. |

Except these 18 main purāṇas there are sub-purāṇas also which have been described in Garuḍa Purāṇa.

The Jaina Ācāryas and scholars also showed their great interest in writing the Purāṇa literature, though the aim of writing this kind of literature was not the same as that of Vedic scholars. The aim of Jain Purāṇas is to describe the lives of 63 great personalities and as such the Purāṇas are called either after the name of particular Tīrthankara or named as Padma Purāṇa, Harivaṁśa Purāṇa, Pāṇḍava

1. सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितश्चैव पुराणं पञ्चमक्षणम् ।

Purāṇa etc. In these Purāṇas along with the lives of Tīrthankara, the lives of other personalities such as Rāma, Kṛiṣṇa, Pāṇḍavas etc. are also given. Therefore definition of Purāṇa given by the Saṁskṛit Ācāryas does not apply to Jaina Purāṇas. The Jaina Purāṇas describe the life of a particular personality in a good and artistic manner. Some Purāṇas are written in such a fine language that instead of calling Purāṇas, they may better be called Kāvya. Purāṇas written by Jinasenācārya, Guṇabhadra, Swayambhu and Puṣpadanta are such examples.

The Jaina Bhaṇḍārs of Rājasthān contain most of the Purāṇas written by the Jain Ācāryas. Such Purāṇas are written mainly in three languages i.e. Saṁskṛit, Apabhraṁśa and Hindī.

SAMSKRIT PURANAS

Ācārya Raviṣeṇa is believed to be the first Jaina scholar who wrote the first Jaina Purāṇa namely Padma¹ Purāṇa in Vīra Saṁvat 1204 i.e. 678 A.D. He was the pupil of Lakṣmaṇasena. The Purāṇa has several Adhikārs containing 123 Chapters in all and a total number of śloka is about 18,000. It deals with the life of Rāma who was among the 63 great personalities. In the beginning of 9th century there were two Jaina Ācāryas namely Jinasena and Guṇabhadra. Ācārya Jinasena, the Guru of King Amoghavarṣa (815 to 877 A.D.) wrote first part of the Mahāpurāṇa which is called Ādipurāṇa² and deals with the life of Ādinātha, the first Tīrthankara and his son Emperor Bharata. Ācārya Guṇabhadra completed the second part of the Mahāpurāṇa after the death of his teacher Jinasena. This part is called Uttarapurāṇa³. Both the parts are the biographies of 63 'Greatmen' that is to say 24 Tīrthankars, 12 Cakravartis and 27 Heroes (9 Baladevas, 9 Vasudevas and 9 Prativasudevas).

Ācārya Jinasena II, composed Harivaṇśapurāṇa⁴ in the 8th and 9th century. This is a big work containing about 12,000 verses. In this work Life of Neminatha along with legends of Kṛiṣṇa and Balrāma are told in a Jainistic setting. As a matter of fact this is a Mahābhārat according to the Jaina faith.

1. Āmer Śāstra Bhaṇḍār ki Grantha Sūcī Jaipur. p. 87

2. Ibid. p. 11.

3. Ibid. p. 15

4. Ibid. p. 161.

In the 12th century, the famous Ācārya Hemcāndra wrote Triṣaṣṭi Puruṣa Carita¹ which is also on the lines of Mahāpurāṇa. This purāṇa describes the life of 63 great men. It is divided in 11 Purvas and is regarded as one of the good works of Saṁskṛit literature. In this century Kavi Aśaga wrote two purāṇas. One is called Mahāvīra Purāṇa², and the other is Śāntinātha Purāṇa which describe the life of Jaina Tīrthankara Mahāvīra and Śāntinātha respectively. In the 15th century Bhaṭṭāraka Sakalkīrti had been a great scholar and a man of versatile genius. He wrote more than 20 works in Saṁskṛit. The names of Purāṇas written by him are Ādipurāṇa³, Uttarapurāṇa⁴, Mahāvīrapurāṇa⁵, Śāntinātha Purāṇa⁶, Mallinātha Purāṇa⁷ and Pārśva Purāṇa⁸. All these Purāṇas are available in various Bhaṇḍārs of Rājasthān. He was one of the most famous scholars of his time. Brahma Jinadāsa was also a great contemporary scholar. He was the disciple of Bhaṭṭāraka Sakalkīrti. He wrote Harivaṁśapurāṇa⁹ and Padmapurāṇa¹⁰. Brahma Kāmarāja wrote Jayakumār Purāṇa¹² in 1498 A.D. The Purāṇa is divided in 13 sargas. Nemidatta wrote Neminātha Purāṇa¹³ in 1518 A. D. This work contains 16 chapters and deals with the life of Lord Neminātha and other personalities. Bhaṭṭāraka Śubhacandra a great scholar of 16th century was the pupil of Bhaṭṭāraka Vijaykīrti. He wrote Padmanābha Purāṇa¹⁴ and Pāṇḍava Purāṇa¹⁵ (1551 A.D.).

In the 17th century Bhaṭṭāraka Dharmakīrti wrote Padma Purāṇa (1612 A.D.). This work is divided in 24 Chapters. Bhaṭṭāraka Vādi Candra composed two Purāṇas one is Pāṇḍava Purāṇa¹⁶ (1601) and the other is Pārśva Purāṇa.¹⁷ Bhaṭṭāraka Śrī Bhuṣana pupil of Vidyā Bhuṣana wrote Pāṇḍava Purāṇa¹⁸ and Śāntinātha Purāṇa¹⁹ (1602 A.D.). Bhaṭṭāraka Candra Kīrti of 17th century wrote Ādinātha Purāṇa²⁰ on the life of Ādinātha, the first Tīrthankara while Brahma Keśava Sena composed Karṇāmṛita Purāṇa²¹ in 1631 A. D. Bhaṭṭāraka Somasena wrote Padmapurāṇa which is also called Rāma Purāṇa²². The work was written in Vairāṭhī

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1. Brihad Gyāna Bhaṇḍār, Jaisalmer.
 2. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nagaur.
 3. to 7. Ibid.
 8. Āmer Śāstra Bhaṇḍār, Jaipur.
 9. to 10. Ibid.
 11. Bhaṭṭāraka Śāstra Bhaṇḍār, Nagaur.
 12. to 13. Ibid.
 14. Āmer Śāstra Bhaṇḍār, Jaipur.
 15. to 22. Ibid.

an old town in Rājasthān. The Purāṇa contains 24 Adhikārs. In this century Candra Kīrti a pupil of Vidyā Bhuṣana, a well known Bhaṭṭāraka of his time wrote Ādipurāṇa¹, Padma Purāṇa² and Pārswa Purāṇa³. Ajinātha Purāṇa⁴ was written by Aruṇamani in 1659 A.D. in Jahānābāda. The Purāṇa describes the life of Ajitanātha, the second Tīrthankara. Brahma Kriṣṇa Dāsa was also a great scholar of the 17th century. He wrote Munisubrata Purāṇa⁵ and Vimla Purāṇa in the year 1624 and 1617 A.D. Respectively.

PURĀṆA WRITTEN IN APABHRAMŚA

Apabhramśa was the language of the people for many centuries therefore there are also several Purāṇas written in this language. The Apabhramśa works are mostly preserved in the Jain Bhaṇḍārs of Jaipur, Nāgaur and Ajmer.

In the 10th century Puṣpadanta was the most famous poet of Apabhramśa language. He wrote Mahāpurāṇa which describes the life of 63 Great persons of Jaina religion. It is divided into two parts. The first part is called Ādipurāṇa and the second part is called Uttarapurāṇa. The Ādipurāṇa consists 37 sandhis and the second part contains 65 sandhis. Puspadant wrote this Purāṇa under the patronage of Minister of Raj Kriṣṇa third who was the ruler of Raṣṭrakīta dynasty. It was begun in the year 959 A. D. and was finished in the year 965 i.e., complete six years were taken in writing this Kāvya. This Mahāpurāṇa remained so much popular among the Jains that manuscript copies of this Purāṇa are found in most of the Grantha Bhaṇḍārs of Rājasthān. There are 25 manuscript copies of this Purāṇa in Grantha Bhaṇḍārs of Jaipur.

In the year 942 Padam Kīrti wrote Pārswa Purāṇa which describes the life of Lord Pārswanātha, the 23rd Tīrthankara. The Purāṇa is divided in 18 sandhis. There is one copy of this Purāṇa in Āmer Śāstra Bhaṇḍār, Jaipur. The work is still un-published.

In the 11th century Mahākavi Dhavala wrote Harivaṇśa Purāṇa a mammoth work. The Purāṇa is divided in 122 Sandhis and contains about 18,000 verses.

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1. Āmer Śāstra Bhaṇḍār, Jaipur.
 2. Ibid.
 3. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nāgaur.
 4. to 5. Ibid,

One manuscript copy of this Purāṇa is in the collection of Jaina Śāstra Bhandār Baḍā Mandir, Terāpanthī, Jaipur.

In the 15th century Yaśah Kīrti wrote Harivaṃśapurāṇa¹ and Pāṇḍava Purāṇa² in Vikram Samvat 1497 (1440 A.D.) and 1500 (1443 A.D.) respectively. Pāṇḍava Purāṇa was written in Nāgaur City at the request of Hansraj. The work is divided into 34 Sandhis and describes the life of Pāṇḍavas. The work Harivaṃśapurāṇa was written in Indrapura in the reign of Jalāl Khān. There are 13 sandhis and the total number of Kadvakas is 267. The manuscript of both the works are in the collection of Āmer Śāstra Bhandār Jaipur and Bhaṭṭārkiya Śāstra Bhandār Nāgaur. In the 15th century Śrutakīrti was famous writer of Apabhraṃśa language. He wrote Harivaṃśa³ purāṇa. The work is divided in 44 Sandhis. Raidhu had been a great scholar of Apabhraṃśa. He wrote more than 25 works in this language on Puran Literature. His works Pārswa Purāṇa, Padmapurāṇa and Ādipurāṇa are famous. The manuscript of these works are available in Āmer Śāstra Bhandār, Jaipur.

PURĀṆAS IN HINDĪ

The Purāṇas which were previously written in Saṃskṛit were later on translated into Hindī by the Jaina scholars because in the 17th century Hindī became the common language.

Kavi Ṭhākkur was the first Hindī writer who wrote Pārswa Purāṇa in Hindī in 1595 A. D. It is very good work and describes the life of Lord Pārswanātha. The only manuscript available so far is in the collection of Bhaṭṭārkiya Śāstra Bhandār, Ajmer.

In the 17th century Bulākidāsa was a very good scholar of Hindī. His mother Jaini inspired him to write some works in Hindī so he wrote Pāṇḍava Purāṇa⁴ in 1697 A.D. The work is regarded as one of the best work from the linguistic and literary point of view. It is divided in Sargas. The work was very popular and its manuscripts are available in most of the Jaina Bhandārs.

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1. Āmer Śāstra Bhandār. Jaipur.
 2. Bhaṭṭārkiya Śāstra Bhandār, Nāgaur.
 3. Āmer Śāstra Bhandār, Jaipur.
 4. Śāstra Bhandār, Jain Temple Baḍā Mandir, Jaipur.

There had been several scholars in the 18th century who wrote works on Pūrāṇa literature in Hindī. Among such scholars Bhudhardāsa, Khuśālcand, Ajaya Rāja, Daulat Rāma are well known. Bhudhardāsa wrote Pārswa Purāṇa in the year 1732. This is a very good work and is very popular. We find its copies in most of the Grantha Bhaṇḍārs of Rājasthān.

Dīpa Cand Śāha wrote Parmātma Purāṇa in the first quarter of the 18th century. The manuscript is found in the Āmer Śāstra Bhaṇḍār of Jaipur.

Khuśāla Cand Kālā was a Rājasthānī Scholar. He lived in Sāngāner and Āmer and composed several works in Hindī. His works on Purāṇa literature are Harivaṇśapurāṇa¹, Padmapurāṇa² and Uttarpurāṇa³. He wrote these works in the year 1723, 1726 and 1742 respectively. All works are in Hindī poetry and are read with great interest by the scholars. The manuscripts of these works are available in most of the Jaina Bhaṇḍārs of Jaipur.

Daulata Rāma Kāslīwāl was also a Rājasthānī Scholar. He was born in Baswā, educated in Jaipur and composed his works in Jaipur and Udaipur. He wrote works of Ādipurāṇa⁴, Padmapurāṇa⁵, and Harivaṇśa Purāṇa⁶ in Hindī prose in the year 1766, 1767 and 1772 respectively. Daulata Rāma was the first Hindī Jaina Scholar who wrote these Purāṇs in Hindī Prose. His language is elegant and polished and his way of description is marvellous. His works are quite popular all over the country. Among the Purāṇas his works are regarded as one of the best works written in Hindī prose.

Ajaya Rāja a Jaipurian Scholar also wrote several works in Hindī. He composed Ādipurāṇa⁷ in the year 1740 in Hindī poetry. The manuscript of the work is available in Āmer Śāstra Bhaṇḍār, Jaipur.

In the 19th century Kesari Singh wrote Vardhamāna Purāṇa. He lived in Jaipur and composed his works in the Jaina temple of Laskar, Bhāgcand a poet of his time wrote Neminātha Purāṇa in the year 1850. This deals with the life of Neminātha, the 22nd Tirthankar.

1. Śāstra Bhaṇḍār of Jaina temple Badā Mandir, Terāpanthi, Jaipur.

2. to 3. Ibid.

4. Śāstra Bhaṇḍār of Jaina temple, Pātodi.

5. to 6. Ibid.

7. Śāstra Bhaṇḍār of Tholia Jain Temple, Jaipur.

The Purāṇas written in Hindī are very important from the point of view of the History of Hindī literature. They indicate the stages of the development of styles of poetry and prose from the end of the Sixteenth century onwards.

KĀVYA LITERATURE

The term Kāvya means any thing produced by a poet. It includes poems, fables, lyrics, dramas and all othere forms of literature. But its use is narrowed down generally to a class of poetry, although its use with referenoe to other types is not forbidden. The classical definition of Kāvya is :—

वसयिष्यकाममोक्षेषु वैचक्षण्यं कलासु च ।

प्रीतिं करोति कीर्तिं च साधु काव्यनिबन्धनम् ॥

Bhāmah

Though the name can be applied to some other forms of literature also. Some of the Kāvya, produced by Jaina poets and which are of very high order are briefly described below :—

JINA SENĀCĀRYA the author of Ādipurāṇa wrote Pārśwābhyudaya¹ which describes the life of Lord Pārśwanāth. It is divided into four cantos and regarded as one of the best poems written by the Jaina writers. In this work there are preserved 120 stanzas of the Meghasandēśa.

HARICANDRA is the author of the work DHARMAŚARMĀBHUDAYA² in 21 cantos. The Kāvya describes the life of Dharmanātha a Jaina Tīrthankara. The work is quite well known and its copies found in Several Śāstra Bhaṇḍārs. His other work is JĪVANDHARA CAMPU³, a manuscripts of which is preserved in the Grantha Bhaṇḍār of Jaina temple Terāpanthi, Jaipur. It describes the life of Jivandhar. In the 11th century Vīranandi composed CANDRAPRABHA CARITA⁴ in Śak Saṁvat 943 (1021 A.D). The poem describes the life of Candraprabha a Jaina Tīrthankara. It is divided into 15 cantos.

1. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nagaur.

2. —do—

3. —do—

4. Āmer Śāstra Bhaṇḍār, Jaipur.

DHANANJAYA wrote a poem RĀGHAVA PĀNDAVIYA¹ in which he described the story of Rāma and Pāṇḍavas simultaneously by taking recourse to pun. It is also famous by the name of Dvisandhāna Kāvya. He lived in the 1st half of 10th century A.D. The poem is divided into 18 cantos.

Vāgbhatta is the author of Nemi Nirvāṇa Kāvya² a poem in praise of Neminātha Tirthankara. The author flourished in about 1150 A.D. The poem is of very high standard.

Hemcandra is the author of several poems two of which deserve mention. One is TRIṢAṢṬISALĀKĀ PURUṢ CARITA³ and the other is Dvyāśraya Kāvya. The former is in ten parts and describes the 63 great personalities of the Jaina faith. The later gives a life of Kumārapāla, a poet's patron. It is also known by the name of Kumārapāla Carita. The poem is divided into 28 cantos out of which first 20 are in Saṁskrit and the rest in Prākṛit.

Somadeva, a famous writer of Saṁskrit, was the author of YAŚASTILAKA CAMPU⁴, a Campu Kāvya written in the praise of Yaśodhara, a Jaina king. It is written in poems and prose and available in several Jaina Bhaṇḍārs specially in Jaipur, Āmer and NĀGAUR.

Arhatdāsa pupil of Paṇḍit Āśādhar wrote Purudeva⁵ Campu in the 13th century. It describes the life of Ādinātha who is also called Purudeva. It is also in poems and prose.

Vikrama son of Sangam was the author of Nemidūta Kāvya⁶. This is an artificial poem in which the first three of every verse are composed by the author and fourth is supplied from Kālidās's Meghadoot. It describes the life of Neminātha. Guna Vijaya wrote the commentary on the poem.

Varāṅga Carita⁷ is the work of Jaṭacārya or Jaṭal Muni alias Simhanandi. It is divided into 31 cantos and describes the life of Jain King Varāṅga. Another

1. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nāgaur.

2. Ibid.

3. Brihad Gyān Bhaṇḍār, Jaisalmer.

4. Āmer Śāstra Bhaṇḍār, Jaipur.

5. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nāgaur.

6. Āmer Śāstra Bhaṇḍār, Jaipur.

7. Ibid.

Varāṅga Carita¹ was composed by Vardhamāna Bhaṭṭāraka of the Balatkārgaṇa Sarasvatigacha of Mūla Sangha. It is divided into 13 cantos.

Vardhamāna Caritra² also called Mahāvīra Caritra is the work of Kavi Aśaga. This work is also mentioned under the title of Sanmati Caritra in the author's Śāntipurāṇa. The work is in 18 cantos and is said to have been composed in the year 910 A.D.

Vasanta Vilāsa Kāvya³ in 14 Cantos describes the life of the minister Vastupāla. It was composed in Samvat 1296 (1239 A.D) by Bālcandra Sūri pupil of Hari Bhadrā Sūri of the Cāndra Gacha.

Apart from the composition of the Kāvya, the Jaina Scholars also wrote commentaries on the Kāvya written by the non-Jaina authors. Prakaśa varṣa wrote commentary on Kirātārjuniya Kāvya of Bhārvi. This is a rare commentary and available only in Āmer Śāstra Bhaṇḍār and Jaisalmer Bhaṇḍār. Raghuvāṇśa Kāvya possesses three commentaries written by Dharmameru, Sumati vijay and Cāritra Vardhana. All these commentaries are available in Abhaya Jaina Granthālaya, Bikaner and other Bhaṇḍārs. Moreover yet another commentary written by Hemasūri is in Brihad Gyān Bhaṇḍār Jaisalmer.

Mallinātha Sūri⁴ and Vinay Candra⁵ wrote different commentaries on Meghadūta. The time of commentary written by Vinaycandra is 1664 (1607 A.D).

There is a voluminous commentary on Naiśadha Carita dated 1366 A.D. written by Jinarāj Sūri, the manuscript of which is available in Hariśaya Gyana Bhaṇḍār, Lohāwat (Jodhpur).

Mallinātha Sūri is one of the most famous commentator who wrote commentaries on most of the Mahākāvya such as Raghuvāṇśa, Kumārsambhava, Kirātārjuniya and Śisupāla Vadha.

1. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nagaur.

2. Ibid.

3. Brihad Gyāna Bhaṇḍār, Jaisalmer,

4. Ibid.

5. Ibid.

PRĀKRIT & APABHRAMŚA KĀVYAS

There is a good number of Kāvyaś written in Prākṛit and Apabhrāmśa. Vimal Sūri was the first known Ācārya, who wrote a Mahākāvya Paum Cāriya¹ in Prākṛit language. It was composed in the Virā Nivāṇa Saṁvat 530². It contains 118 cantos and describes the life of Rāma according to Swetāmbar Jaina faith. Padma is the name of Rāma. One palm leaves manuscript written in the year 1141 A. D. is available in Brihad Gyana Bhaṇḍār, Jaisalmer. Swayambhu is the first poet of 9th century whose works written in Apabhrāmśa are available. He wrote two Kāvyaś. one is called PAUMCARIU³ and the other is RITTHA NEMICARIU. Both the works are preserved in Āmer Śāstra Bhaṇḍār and Digambar Jain Mandir Badhicand Jaipur respectively. Paumcariu is divided into five Kāṇḍas i. e. Vidyadhara Kāṇḍa, Ayodhyā Kāṇḍa, Sundara Kāṇḍa, Yudha Kāṇḍa and Uttar Kāṇḍa. There are 90 sandhis in all the five Kāṇḍas. This is the Jaina Ramāyaṇa dealing with the life of Rāma. The work is regarded as one of the best work ever written in this language. The Ramāyaṇa written by Tulsidāsa is divided into 7 Kāṇḍas i. e. Bālā Kāṇḍa, Ayodhyā Kāṇḍa, Aranya Kāṇḍa, Kiṣkindhā Kāṇḍa, Sundara Kāṇḍa, Laṅkā Kāṇḍa and Uttar Kāṇḍa. The story of Tulsidāsa's Ramāyaṇa though based on Balmiki Ramāyaṇa, but in several aspects it is similar to Swayambhu's PAUMCARIU. The scholars like Mahāpandit Rāhul is of the opinion that the word "क्वचिदन्यतोपि" denotes that the poet Tulsidāsa borrowed some story from the PAUMCARIU also.

The Ritṭha Nemicariu also called Harivaṇśa Purāṇa is a voluminous work having 112 Sandhis and 1637 Kaḍavakas. Some of the last Sandhis were written by his son Tribhuvan Swayambhu. Puṣpadanta the famous author of Mahāpurāṇa of 10th century wrote Jasahar Cariu and Nāya Kumār Cariu. There are nine sandhis in Nāya Kumār Cariu and four sandhis in Jasahar Cariu. These works are very popular among the public. Manuscripts of these works are available in several Bhaṇḍārs of Rājasthān.

Ādinātha Carita⁴ is a voluminous work of Vardhamān. In it there are 15000 gathas divided into five Chapters. The date of work is 1103 A.D. Śānti Sūri.

1. Brihad Gyan Bhaṇḍār, Jaisalmer.

2. पंचवे वाससया दुलमाए तीस वरस संजुत्ता ।
वीरे सिद्धमवगए तओ निवद्धं इमें चरियं ॥

3. Published by Bhartiya Vidya Bhawan, Bombay.

4. Brihad Gyān Bhaṇḍār, Jaisalmer.

wrote in Prākṛit PRATHAVĪCANDA CARITA¹ in the year 1104 A.D. It consists of 7500 Gathas. Nāyanandi completed his Sudarśana Cariu (Sudarśana Carita) in Samvat 1100 (1043 A.D). It is a very fine work describing the life of Sudarśana a Jaina merchant. There are 10 manuscripts in the Āmer Śāstra Bhandār. Kavi Vira wrote JAMBU SWĀMI CARIU² (Jambu Swāmi Carita) in the year 1019. It is a fine work of Vira and Śrangāra Rasa. The manuscript of this work is preserved in Āmer Śāstra Bhandār, and Śāstra Bhandār Baḍa Mandir, Jaipur. Haribhadra Sūri wrote Mallinātha Carita and Candraprabha Carita in Prakrit and Nemiñāha Cariu in Apabhraṃśa. Lakṣmangani wrote Supāsañāh Carita in 1143 A.D. Guṇabhadra and Somprabhācārya composed Mahāvīra Carita and Sumatinātha Carita respectively in about 1190 A.D.

Bhavisayatta Caritu³ is the work of Dhanapāla. German Scholar Dr. Jacobi felt interested in it and got it printed in Germany. It is regarded a 11th Century work. The manuscripts of this work are preserved in good number in the Jaina Grantha Bhandārs of Rājasthān.

CARITA LITERATURE.

Carita literature can be placed between kāvyā literature and story literature. This is a light literature but does not consist only of stories. From the carita literature available in the Jaina Śāstra Bhandārs, it is noticed that before 12th century Kāvya written by the poets in difficult and alankārika language were preferred by the people but later on such difficult literature was not easy to be read so there was a general demand for lighter literature, which might take the place of Kāvya literature. Though there was not a hard and fast rule that a Carita should be written in simple language without show of scholarship. It is also true that majority of the works of this kind of literature are easy and written in a very understandable language. The Caritas which describes the life of individual Jinas are numerous in Saṃskṛit. We shall describe some of the main works of this class which are found in the Jaina Grantha Bhandārs.

Ācārya Guṇabhadra pupil of Ācārya Jinasen and writer of Uttarpurāṇa wrote two works, Jinadatta Carita⁴ and Dhanya Kumār Carita⁵. These works describe the lives of Jinadatta and Dhanyakumār respectively.

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1. Brihad Gyān Bhandār Jaisalmer.
 2. Āmer Śāstra Bhandār, Jaipur.
 3. Ibid.
 4. Āmer Śāstra Bhandār, Jaipur.
 5. Grantha Bhandār, Terāpanthi Mandir, Jaipur.

In Saṃvat 1084 (1027 A.D.), Nemicaṇḍra Sūri wrote Māhāvira-Carita¹. Sūri is also known as Devendra Sūri. The earliest manuscript which is in the collection of Pāṭaṇ Bhaṇḍār is of Saṃvat 1236. (1179 A.D.).

In the year 1197 Devasūri pupil of successor Dharma Ghoṣa Sūri, pupil of Sarvānand wrote Padmaprabha² Carita. It describes the life of Tirthankara Padmaprabha in a very simple language.

Candraprabha Carita³ is a Saṃskṛit work composed by Davendra pupil of Vijaya Singha Sūri of the Nagendra Gaccha in the year 1207 A.D. The work is a popular one and is available in the various Bhaṇḍārs. Sarvānand Sūri composed two works namely Pārswanātha Carita⁴ and Candraprabha Carita in the year 1234 A.D. and 1245 A.D. respectively.

TRIṢAṢṬI SMṚITI⁵ which describes the lives of 63 Śalākā persons was composed by Pandit Āśādhara in the year 1235 A.D. at Nalakachapura. It is a very good and short work. It is popular and available in several Bhaṇḍārs and specially at Bhaṇḍārs of Jaipur.

Arhatdāsa pupil of Pandit Āśādhara composed MUNISUBRATA CĀRITA⁶ which describes the life of Muni Subratanātha. It contains 10 cantos. It is also called Kāvyaṛatan. Padmaprabha pupil of Vivudhaprabha of Candra Kula composed in the year 1237 A.D. 'Munisubrat Carita'.⁷ It is also stated that Kunthanātha Carita was also composed by him. The Vāsupujya Carita was composed in Saṃvat 1242 A.D. by Vardhana pupil of Vijaya Singh Sūri. The work is very much popular and is in the collection of the various Bhaṇḍārs and specially in Bikāner and Jaisalmer Bhaṇḍārs.

Śāntinātha Carita was composed by Ajitaprabha Sūri in the year 1250. He was the pupil of Vīraprabha Sūri of Pūrṇima Gaccha. The poem contains

1. Grantha Bhaṇḍār, Pāṭaṇ.

2. Tapāgachiya Gyāna Bhaṇḍār, Jaisalmer.

3. Brihad Gyāna Bhaṇḍār, Jaisalmer.

4. Ibid.

5. Śāstra Bhaṇḍār, Digambara Jain Terāpanthī Mandir, Jaipur.

6. Ibid.

7. Grantha Bhaṇḍār, Nagaur.

six cantos and about 5000 ślokaś in all. It is very popular and preserved in the collection of most of the Bhaṇḍārs of the Svetāmbara Jains. Another Śāntinātha Carita was composed in Saṁvat 1322 (1265 A.D.) by Muni Deva Sūri pupil of Maḍan Candra Sūri. It is in Saṁskṛit and is based on Devcandra's work. It was corrected by Pradyumna pupil of Kanaka Prabha. This work also remained popular and its manuscripts are in the collection of Jaisalmer, Bikāner and Delhi Bhaṇḍārs.

Śrī Dharmakumāra pupil of Vibudhaprabha, successor of Somaprabha of the Nagendra Kula composed Śālibhadra Carita. It is in seven cantos and was composed in the year 1277 A.D.

Padma Nābha Kāyastha composed Yaśodhara Carita¹ in Saṁvat 1462 (1405 A.D.). The work was composed at the request of Kuśārāja Minister and at the advice of Sumatṛiti. Kuśārāja was the Minister of King Vikrama of the Tomar family of Gwalior. The manuscripts of this work are preserved in various Bhaṇḍārs and specially in Jaipur, Ajmer, Nāgaur etc. In Saṁvat 1463 (1406 A.D) Māṇikya Sundar composed Sridhara Carita. The author was the pupil of Merutunga of the Ancala Gacha. The work is divided into 10 cantos. Pandit Śrīdhar wrote Bhāviṣyadatta Carita² in the 15th century. The story of the work is popular one.

Vikramāditya Carita was composed in Saṁvat 1490 (1433 A.D.) by Śubhaṣīla, pupil of Munisunder Sūri of Tapā Gacha. The work describes the life of King Vikrama, Sakal Kīrti, a famous scholar and Bhaṭṭaraka of the 15th century wrote several works such as Yaśodhara Carita, Mallinātha Carita, Jambu Swami Carita and Sudarṣana Carita etc. He was a versatile scholar of his time. His works are very popular and are found in most of the Digambara Bhaṇḍārs of Rājasthān. Two illustrated manuscript copies of Yaśodhar Carita are preserved in the Śāstra Bhaṇḍārs of Jaipur.

Pandit Dharmadhar of 15th century wrote Nagākumār Cārita. The manuscript of this work dated 1541 is available in the Jaina Grantha Bhaṇḍār of Baḍā Mandir, Jaipur.

Jaisekhar Sūri pupil of Mahendraprabhā Sūri of Ancal Gacha wrote Dhammil Caritra in the year 1405 A.D. Brahma Neminātha, a scholar of 16th century composed two works, one Karkandu Caritra and the other is Jambu Swami Caritra.

1. Āmer Śāstra Bhaṇḍār, Jaipur.

2. Abhaya Granthālaya, Bikāner.

Śubha Candra was a famous scholar of 16th century. He was pupil of Bhaṭṭaraka Vijaya Kīrti. He is the author of several works out of which Karakaṇḍu Caritra¹, Jambuswami Caritra² and Jīvandhara Caritra³ are very much popular and manuscripts of these works are available in most of Digambara Bhaṇḍārs. Rājmalā wrote Jambuswami Caritra⁴ in Saṁvat 1632 (1575 A.D.). Hemvijay pupil of Kamal Vijay of Tapāgacha composed Pārswanātha Caritra in Saṁvat 1631 (1575 A.D.) Śrī Udaivijayagani wrote Pārswanātha Caritra in the year 1597. Raviśeṇa also wrote Pradyumna Caritra in the year 1518 A.D. The manuscript copy of the work is available in Āmer Śāstra Bhaṇḍār. Vādi Rāja Sūri wrote two Caritra works i.e. Yaśodhar Caritra⁵ and Pārswanātha Caritra⁶. Vidyānandi pupil of Davendra Kīrti who lived in 16th century wrote Sudarśana Caritra⁷. Padam Sunder wrote Pārswanātha Caritra in the 16th century. A manuscript dated 1615 exists in the Jaina Śāstra Bhaṇḍār of Baḍa Mandir, Jaipur.

In the seventeenth century Bhaṭṭāraka Jinendra Bhuṣaṇa successor of Viśva Bhuṣaṇa wrote Karkandū Caritra⁸. Damodara Kavi pupil of Bhaṭṭāraka Dharma Candra wrote Candraprabha Caritra⁹. Ratan Candra composed Pradyumna Caritra¹⁰ in Saṁvat 1671 i.e. in the year 1616 A.D. Neminātha Caritra in Saṁskṛit Prose was composed by Guna Vijay pupil of Kanak Vijay of the Tapa Gacha in Saṁvat 1668 (1611 A.D.). It has thirteen Chapters and one copy of the manuscript is in the Jaisalmer Bhaṇḍār.

Bhaṭṭaraka Ratan Candra wrote¹¹ Subhoma Caritra in the 18th century. Brahma Ajit, a famous writer of the 17th century, composed Hanumāt Caritra¹², the work is divided into eight chapters and deals with the life of Hanumān.

All the above works are written in easy and flowing style and were very popular when they were written and when Saṁskṛit was widely read and understood by the people.

1. Śāstra Bhaṇḍār, Terapanthī Mandir, Jaipur.

2. Ibid.

3. Ibid.

4. Āmer Śāstra Bhaṇḍār, Jaipur.

5. to 7. Ibid.

8. Grantha Bhaṇḍār, Jain Mandir Baḍa Dhaḍa, Ajmer.

9. Āmer Śāstra Bhaṇḍār, Jaipur.

10. to 12. Ibid.

CARITA LITERATURE IN PRĀKRIT & APABHRAMŚA

Light literature written in Prākṛit and Apabhramśa in the form of Carita is also in good quantity and is available in the Jaina Śāstra Bhandārs of Rājasthān.

Śilacarya was the first scholar who composed Mahāpurṣa Carita in Saṃvat 925 (868 A.D.) in Prākṛit. He was the pupil of Mahādeva Sūri. The work describes the lives of the 63 great persons. Mahāvīra Carita in Prākṛit was composed by Nemīcandra Sūri, in Saṃvat 1141 (1034 A.D.). It is in eight Chapters and was composed at the orders of Prasanna Candra Sūri pupil of Jina Candra Sūri. The language of the work is simple and beautiful. The work also contains about 50 Apabhramśa verses.

Hari Candra Carita also called as Vijaycandra Carita, was written by Candraprabha Mahattara, pupil of Abhayadeva Sūri of Khartar Gacha. It was composed at the request of Viradeva Gani and it is in two parts. Both are in Prākṛit. The work contains stories which illustrate the Svetāmbar Jain modes of Jina's worship. Śrī Śāntācārya composed Prathvi Candra Carita in Saṃvat 1161 (1104 A.D.). Deva Bhadrangani, pupil of Sumati Upadhyaya and Prasanna Candra wrote Pārswanātha Carita. The work is in Prākṛit and contains five Chapters. It was composed in the year 1111 A.D.

Yaśodeva pupil of Devagupta Sūri composed Candradrabha Carita¹ in the year 1121. Vīrasūri composed Candraprabha Carita in Saṃvat 1138 (1081 A.D.) in Prākṛit. He was the pupil of Siddhasūri. One manuscript of this work written on palm leaves and dated 1217, is preserved in Jaisalmer Bhandār. Haribhadra Sūri pupil of Jindeva of Brihad Gacha composed Munipati Carita in the year 1115. Lakṣmanangani pupil of Hemcandra Sūri composed Supārśva Carita in Saṃvat 1199 (1142 A.D.). It is in Prākṛit and contains about 8700 Gāthās.

Dhāhila an Apabhramśa poet of 12th century wrote Paumsiri Cariu. He was the son of Pārśva Kāvi.

Śrīdhara, a famous poet of 12th century composed three works in Apabhramśa. Pāṣṇāh Cariu, Sukamāla Cariu and Bhavisyatta Cariu². The manuscripts of these three works are in the collection of Āmer Śāstra Bhandār. Devasanagani

1. Published in the Atmavallabh series No. 9 Ambala.

2. Āmer Śāstra Bhandār, Jaipur.

composed *Sulocanā Carita* in the same century. Muni Kankāmar is the author of *Karakaṇḍu Carita*. This is also a good work in Apabhraṃśa and available in Jaina Bhandārs, of Āmer, Ajmer and Nāgaur.

Haribhadra Sūri composed *Mallinātha Carita* in Prakrit during the reign of King Kumārpāla. Mahākavi Singh also called as Siddha wrote *Pajjuṇa Cariu*¹ in Apabhraṃśa in the 13th century. Kavi Lākhu wrote *Jinayatta Cariu*² in the year 1218. The work is in Apabhraṃśa and describes the life of Jinadatta, a Jain merchant.

Yaśahkīrti composed *Candappaha Carita* in Apabhraṃśa language. It was written on the request of Sidhpāla of Gujjardeśa. He described himself as Mahākavi. The manuscript is available in Āmer Śāstra Bhandār, Jaipur.

Jaimitrahala wrote *Vaḍḍhamāṇa Carita*³ in the reign of Allahuddin Khilji. Narsena composed two works in Apabhraṃśa, one is *Vaḍḍhamāṇa Katha*⁴ and the other is *Śrīpāla Cariu*. He is supposed to be the poet of 14th century.

Pandit Raidhu is regarded one of the most famous poet of Apabhraṃśa language who wrote more than 25 works in this language. *Dhanakumar Carita*⁵, *Megheśwar Carita*⁶, *Śrīpāla Carita*⁷, *Sanmati Jina Carita*⁸, *Neminātha Carita*⁹, *Yaśodhar Carita*¹⁰, *Jivandhar Carita*¹¹, and *Sukumal Carita*¹² are some of his works available in Apabhraṃśa language.

Mānnikkā Rāja composed two works in Apabhraṃśa one is *Amar Sena Carita*¹³ and the other is *Nāgakumār Carita*¹⁴. He completed *Nāga Kumara Carita* in the year 1522. *Amar Sena Carita* and *Nāga Kumara Carita* were written on the request of Deva Rāja Caudharī and Ṭoḍarmal respectively.

Bhagwati Dāsa was the last poet of Apabhraṃśa. He was a citizen of Delhi and completed his *Mrigāṅka Lekhā Carita*¹⁵ in Saṃvāt 1700 i.e. in the year 1643 A.D.

1. Āmer Śāstra Bhandār, Jaipur.

2. to 4. Ibid

5. Bhaṭṭārkiya Śāstra Bhandār, Nagaur.

6. to 12. Ibid.

13. Āmer Śāstra Bhandār, Jaipur.

14. to 15. Ibid.

CARITA LITERATURE IN HINDĪ

There are several works on Carita Literature written in Hindī and which are available in the Grantha Bhandārs of Rājasthān. They describe the lives of great persons. These works are just like Kāvya in Saṁskṛit and Apabhramśa.

Jambu Swāmī Carita seems to be the first work which was composed by the poet, Dharmā in the year 1209 A.D. It is preserved in Abhaya Granthālaya, Bīkāner.

Jinadatta Carita¹ is another work in Hindī which was composed in the year 1297 A.D., by the poet Ralha or Rāja Singh. The work describes the life of Jinadatta in 554 stanzas. Only one manuscript has been discovered so far which is kept in the Śāstra Bhandār of Jaina temple, Pāṭodi, Jaipur. Neminātha Caupai was written by Vinaya Candra Sūri some where between 1296 to 1301. This is a short work on the life of Neminātha written in Caupai metre.

Pradyumna Carita² was composed by the poet Sadhāru in Saṁvat 1411 (year 1354 A.D.) This is regarded as one of the first works of Braj Bhāṣa in 701 stanzas. It is a kind of Sapta Sati. Pāṇde Jinadāsa wrote Jambu Swāmī Carita³ in 1587 A.D. It is a very good work which describes the life of Jambu Swāmī.

Rāmcandra who is famous by the name of 'Bālaka' is the author of Sita Carita⁴. It is a big work written in Hindī poem and was completed in the year 1716 A.D. Lakhamiḍāsa and Khuśāla Canda Kālā wrote Yasodhar⁵ Carita in the year 1724 A.D. Both the works have been found in the Śāstra Bhandār of Jain Terāpanthi Baḍā Mandir. Khuśāla Canda Kālā also wrote Dhanya Kumār Carita⁶ and Jambu Swami Carita. Parimall was a Hindī writer of 17th century. He composed Śripāla Carita⁷. Cetanakarma Carita⁸ was written by Bhaiyā Bhagwatīdāsa of Āgra in the year 1675 A.D. It is an interesting work. Kiśana Singh wrote Bhadrabāhu Carita⁹ in the year 1723 A.D. It describes the life of Bhadra Bāhu, the last Śrutakevali.

1. Published by Digambar Jain Atīśaya Kṣetra Mahāvīrjī, Jaipur.

2. Śāstra Bhandār Khandelwāl Pancāyati Mandir, Kāmā (Raj.)

3. Āmer Śāstra Bhandār, Jaipur.

4. to 8. Ibid.

9. Śāstra Bhandār, Digambara Jain Terāpanthi Mandir, Jaipur.

Parihānand contributed a work Yaśodhara Carita¹ in the year 1613 A.D. Another Yaśodhara Carita² was also composed by Ajairāj in 1735 A.D. Bhaṭṭāraka Vijay Kīrti wrote Śreṇika Carita³ in the 1767 A.D. He was the Bhaṭṭāraka of Ajmer Gādi and took a great interest in collection of the manuscripts. His other work is Jambuswāmi Carita⁴ which was composed in the year 1770 A.D.

Kalyāṇa Kīrti was the writer of Cārudatta Carita⁵ in the year 1635 A.D. It describes the life of Cārudatta, a true lover of Basantsenā. Jodhrāja Godika wrote Pritinkara Carita⁶ at Sāngāner in the year 1664 A.D. Pannālāl Caudharī, the famous Hindī translator of 19th century translated the following works in Hindī.

1. Jambuswāmi Carita⁷ in the year 1873 A.D.
2. Jinadatta Carita⁸ in the year 1874 A.D.
3. Jivandhar Carita⁹ in the year 1877.
4. Gautama Swāmi Carita¹⁰.

Nathmal Vilalā wrote two works as Jivandhara Carita and Mahipāla Carita. Both the works are available in the Grantha Bhaṇḍār of Jaina Temple, Paṭodi.

HINDI WORKS ON RĀSA LITERATURE

There is a large literature on the subject like Rāsa written in Hindī by the Jaina writers. As a matter of fact, we find that the earliest works in Hindī were written by them. Here we shall give a brief history of such works.

1. Grantha Bhaṇḍār of Tholiyā Jaina Temple, Jaipur.

2. Ibid.

3. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nāgaūr.

4. Āmer Śāstra Bhaṇḍār, Jaipur.

5. Śāstra Bhaṇḍār Jaina Temple Paṭodi, Jaipur.

6. Grantha Bhaṇḍār, Terāpanthi Jaina Temple, Jaipur.

7. to 10. Ibid.

Bhārtaswar Bāhubālī Rāsa¹ seems to be the first work written by Śālibhadra Sūri in the year 1184 A.D. The work describes the battle which was fought between Bharat and Bāhubali.

Candanbālā Rāsa :-was composed by poet Asagu in about 1257 A.D. The manuscript exists in the Brihad Gyāna Bhaṇḍār, Jaisalmer.

Sthūli Bhadra Rāsa :-was written by Dharmā in the year 1209 A.D. The manuscript is preserved in the Abhaya Granthālaya, Bikāner.

Rewāntgiri Rāsa :-was composed by Vijaya Sena Sūri. It describes the historical importance of Rewāntgiri Tīrtha and was composed in the year 1231 A.D. The manuscript is available in Pāṭan Bhaṇḍār.

Neminātha Rāsa :-by Sumatiganī written in Saṃvat 1270 i. e. 1213 A.D. The manuscript of the work exists in the Brihad Gyāna Bhaṇḍār, Jaisalmer.

Gaja Sukumāla Rāsa :-was composed by Delham, pupil of Jagat Candra Sūri. The date of the work is not given but as the time of Jagat Candra Sūri is about 1243 A.D. so the time of the poet may be 1255 to 1265 A.D. The manuscript is available in the Abhaya Granthālaya, Bikāner.

Gautama Rāsa was written by Vinayprabha in the year 1355 A.D. The work remained favourite among Jainas and so its manuscripts are preserved in several Bhaṇḍārs.

Bhaṭṭāraka Sakal Kīrti was the great scholar of Saṃskṛit, but he wrote some works in Hindi also. He wrote Solah Kāraṇa Rāsa in the 15th century.

In the same century Brahma Jinadāsa was a great scholar who wrote more than 30 Rāsas. He was the pupil of Bhaṭṭāraka Sakal Kīrti. Some of the names of the Rāsas together with their short description are given below :—

- (A) Karma Vipāka Rāsa¹ :-It describes the fruits of Karmas and on the basis of actions. It narrates the stories of Rāma, Sīta and other great personnels.

- (B) Sudarṣana Rāsa¹ :—This is a Rāsa on the life of Setha Sudarṣana who was famous for his character.
- (C) Śrīpāla Rāsa² :—This book describes in short the life of Śrīpāla and his wife Mainā Sundarī.
- (D) Ambikā Rāsa³ :—Ambika is a Jaina Goddess. It is in praise of the same.
- (E) Jambu Swāmi Rāsa⁴ :—The Rāsa describes the life story of Jambu Swāmi who had been a Jaina Sādhu in his young age.
- (F) Hanumata Rāsa⁵ :—Hanumāna is also regarded a great person in the Jaina mythology. The Rāsa describes his life in short.
- (G) Holi Rāsa⁶ :—It deals with the story of Holi according to the Jaina version.
- (H) Samyaktva Rāsa⁷ :—The Rāsa gives some stories according to the Jaina faith.
- (I) Rātri Bhojana Rāsa⁸ :—The book describes the demerits of taking food in night on the basis of story of Nagaśrī.
- (J) Ajitanātha Rāsa⁹ :—This describes the life of Lord Ajitnātha, the second Tirthankara.
- (K) Nagakumāra Rāsa¹⁰ :—The life of Nāgakumāra is dealt with in this Rāsa.
- (L) Jīvandhara Rāsa¹¹ :—It describes the life of Jīvandhara who is amongst the 169 great persons.
- (N) Nemiśvara Rāsa¹² :—The Rāsa describes the life of Neminātha, a Jaina Tirthankara.
- (O) Rāmāyana Rāsa¹³ :—This is a short story of Rāmāyana according to Jaina version.

1. Āmer Śāstra Bhaṇḍār, Jaipur.

2. to 3. Ibid.

4. Agarwal Pancāyatī Mandir Śāstra Bhaṇḍār, Udaipur.

5. to 11. Ibid.

12. Śāstra Bhaṇḍār, Terāpanthī Mandir, Jaipur.

13. Agarwāl Pancāyatī Mandir Śāstra Bhaṇḍār, Udaipur.

(P) Dharmaparīkṣā Rāsa¹ :—It is a summary of Dharma Parīkṣā written by Amitigati in Saṁskṛit.

(Q) Bhavaiṣya Datta Rāsa² :—This Rāsa describes the life of Bhāviṣyadatta.

(R) Sukumāla Swāmi Rāsa³ :—This Rāsa gives the life of Sukumāla Muni, who is famous for his penance.

Ācārya Jinaseṇa completed his Neminātha Rāsa in the year 1501. It is a very short book and available in the Śāstra Bhaṇḍār of Jaina temple Baḍā Mandir.

The 16th century was notable period for the writing of the Rāsas. Brahma Rayamalla, pupil of Bhaṭṭāraka Ananta Kīrti wrote six Rāsas. All these Rāsas are very important from the linguistic point of view, the names of the Rāsas are as follows :—

1. Nemisvara Rāsa composed in 1558 A.D.
2. Hanumat Rāsa composed in 1559 A.D.
3. Pradyumna Rāsa composed in 1571 A.D.
4. Sudarśana Rāsa composed in 1576 A.D.
5. Sripāla Rāsa composed in 1573 A.D.
6. Bhavaiṣya Datta Rāsa composed in 1576 A.D.

All these Rāsas are available in the Āmer Śāstra Bhaṇḍār, Jaipur.

Rūpacandra a famous Hindī poet of the same century wrote Neminātha Rāsa⁴. The work though a small one, describes the life of Neminātha in an artistic way. Tribhuvana Kīrti is the writer of Jivandhara Rāsa⁵. It was completed in the year 1547 A.D. Vidyābhuṣaṇa wrote Bhavaiṣya Datta Rāsa⁶ in 1543 A.D. The work contains 525 stanzas.

1. Āmer Śāstra Bhaṇḍār, Jaipur.

1. to 3. Ibid.

4. Āmer Śāstra Bhaṇḍār, Jaipur.

5. Ibid.

6. Grantha Bhaṇḍār Jain Temple, Duni.

Bhaṭṭāraka Gyāna Bhūṣaṇa a famous scholar of 16th century wrote Ṣaṭkarma Rāsa¹ in Hindī. Bhaṭṭāraka Śubha Candra completed Palya Vidhān² Rāsa in the 16th century. Sumati Kīrti belonging to the same period completed Dharma Parīkṣā Rāsa³ in the year 1568 A.D. He also wrote Lunkāmata Nirākaraṇa Rāsa⁴ but he has not given the Date.

Bhaṭṭāraka Ratna Kīrti was a 16th century scholar. He wrote Neminātha Rāsa in a fine manner. Brahma Gyāna Bhūṣaṇa composed Hanumat Carita Rāsa⁵ in the year 1573 A.D. The work describes the life of Hanumāna according to the Jaina faith. Sītāharaṇ Rāsa⁶ was written by Jayasāgar pupil of Mahicandra. Vijaya Deva Sūri completed his work Sīla Rāsa in the same century.

In the 17th century Anjanā Rāsa was written by Śānti Kuśal in the year 1610 A.D. In the same year Jayakīrti also completed his Aklanka Yati Rāsa. After its 5 years Matisāgar completed his work Dhannā Śāli Bhadra Rāsa⁷ in the year 1615 A.D. This work was popular among both the sects and its manuscripts are preserved in various Bhaṇḍārs. Sanat Kumāra Rāsa⁸ was completed in the year 1620 A.D. by Pāsa Canda. Bhaṭṭāraka Jayakīrti wrote Vanka Cūla Rāsa⁹ in 1628 A.D. Thus we see that in the 17th century also the system of writing the Rāsas remained prevalent among the Jaina poets.

In the 18th century Sanghi Daulata Rāma of Būndī wrote Vrata Vidhāna Rāsa¹⁰. It describes the short stories on various vows.

ĀDHYĀTMA LITERATURE

In the Jaina Bhaṇḍārs of Rājasthān, works on Ādhyātma or spritualism are available in good number. As a matter of fact, in every work written by a Jaina

1. Grantha Bhaṇḍār Agrawāl Pāncayatī Mandir, Udaipur.

2. to 4. Ibid.

5. Grantha Bhaṇḍār Sambhavanātha Jaina Temple, Udaipur.

6. Āmer Śāstra Bhaṇḍār, Jaipur.

7. Śāstra Bhaṇḍār, Tholia Jaina Temple, Jaipur.

8. Grantha Bhaṇḍār, Sambhavanatha Jaina Temple, Udaipur.

9. Āmer Śāstra Bhaṇḍār, Jaipur.

10. Ibid.

authors there is some matter which relates to Ādhyātma. According to the Jaina principle, soul is the king of the body, which is nothing but a collection of matter or Parmāṇus. One who loves this body cannot get rid of the cycle of death and birth. There is no difference between common person's soul and supreme soul, but there exists only a difference of Karmas. The soul of a common person on account of ignorance does not realise its nature as different from body. Every soul possesses a power to become supreme soul. As the Jaina theory does not believe in God as the creator or destroyer of the world, hence there is a large literature dealing with with soul.

SAMSKRIT WORKS

Ācārya Guṇabhadra, the author of Uttara Purāṇa is one of the earliest Samskrit scholar (10th century A.D.) who wrote Ātmānuśāsan¹. It deals with the soul and its functions, if it lives within the body. The work is of a high standard. It contains 270 stanzas. The work is very popular and its manuscripts are found in most of the Jaina Grantha Bhaṇḍārs. Parswanāg also composed Ātmānuśāsan in Samskrit in the same century i. e. 985 A.D. It contains 77 Kārikās and the manuscript exists in the Jaisalmer Grantha Bhaṇḍār.

Yogasāra² divided into nine Chapters and written in samskrit is ascribed to Amitigati a famous scholar of Samskrit Literature. The other name of the work is Gītavitarāga. This is a didactic poem written in very simple language and consisting mainly of moral instructions. He also wrote a Sāmāyika Pāṭha³ which is also full of Ādhyātma material. Amrita Candra a samskrit scholar of 10th century wrote commentaries on Samayasār, a famous work on Ādhyātma literature, in prose and poetry, which is called Samayasār Vratī and Samayasāra Kalaśā. Both the commentaries are very popular and are read with great interest.

Muni Śundar Sūri of Tapāgacha (1379 to 1486) wrote Adhyatma Kalpadrum in Samskrit. The work is divided into 16 Chapters.

Yaśovijaya, pupil of Naya Vijay belonging to Tapāgacha composed Ādhyātmasāra. It is divided in seven chapters and the total number of Ślokas appearing therein is 948. The manuscript is in Jaina Grantha Bhaṇḍārs of Bikāner.

1. Published from Jaina Grantha Ratnākara Kāryālaya, Bombay.

2. Published from Bhārūya Jaina Sidhānt Prakāśinī Sanstā, Calcutta.

3. Ibid.

In the Thirteenth century Āsādhara composed Ādhayatma Rahasya, in Saṁskrit poetry. It is very good work which describes the relations of soul with the body. The manuscript of this work has been recently found in Jain Śāstra Bhaṇḍār, Ajmer.

In the beginning of the 17th century Rājamal wrote Ādhyātma Kalpadrum a work of high standard on Ādhyātma. It is in four Chapters containing about 200 śloka in all.

Somdeva a famous Saṁskrit scholar also wrote Ādhyātma Tarangiṇī which deals with this subject. Yasovijaygani of the Tapāgacha wrote Ādhyātma-Upniṣat which is completed in four Chapters containing 77, 65, 44, and 32 stanzas respectively.

WO IN PRĀKRIT AND APABHRAMŚA

Ācārya Kundakunda was the first scholar who wrote several works in Prākṛit dealing with Ādhyātma literature. He belonged to Dravid Sangha in the Jaina community of the South. He is also called Vakragrīva-Elācārya Graddhapicha and his original name is said to have been Padmanandin. According to the Paṭṭāwalis he belonged to 1st century A. D. Samayasāra, Pravacanasāra and Aṣṭapāhuda are his works in which there is a description of soul, supreme soul, world and body. This kind of literature is comparable with Uniṣat literature. These works and specially Samayāsar and Pravacanasāra are regarded as the best works on Ādhyātmavāda. The book Pravacanasāra consists three Chapters having 92, 108 and 75 Prākṛit Gāthās. Samayasāra contains 439 Prākṛit Gāthās, divided into 9 Chapters. Aṣṭa Pāhud is divided in eight parts; Darśan (36 Gāthās), Sūtra (27 Gāthās), Carita (44 Gāthās), Bodha (62 Gāthās), Bhāva (163 Gāthās), Mokṣa (196 Gāthās), Linga (22 Gāthās) and Śīla (40 Gāthās). These works are very popular and are read with great interest. Their manuscripts are found and preserved in several Bhaṇḍārs of Jaipur, Nāgaur and Ajmer.

In the 8th century, Yogindu composed two marvellous works on Ādhyātmavāda in Apabhramśa language. One is Parmātma Prakāśa and the other is Yogasāra². These have been written in most simple language. The relation between

4. Āmer Śāstra Bhaṇḍār, Jaipur.

2. Ibid.

Ātmā and Parmātma, body and soul, duties of a human being, condition and undurability of the world are described. These works are above standard and may be placed in the cadre of Santa literature.

Dharmadāsa Gani, a famous writer of Prākṛit wrote Updeśamālā¹ in 542 Gāthās. The book is popular both in Dīgambaras and Svetāmbaras and its manuscripts are available in most of the Bhandārs of Rājasthān. The work is in Prākṛit. One Vṛitti of the work was written in Prākṛit by Jaisingh pupil of Kṛṣṇanṛsi in Saṁvat 913 (856 A.D.) Apart from this commentary there are more than 20 commentaries written in Saṁskṛit and they are in the collections of the Jain Bhandārs of Rājasthān.

Kārtikeyānuprekṣā² is also one of the high class works written by Swāmī Kārtikeya. It contains 489 Gāthās and puts before us the real picture of the World, man and his relations. The book teaches how we should live and what we should do. It is divided in 12 parts which are called Bhāvnās. Bhaṭṭāraka Śubha Candra wrote commentary³ in Saṁskṛit in Saṁvat 1613 (1556 A.D.) and Jaya Candra Chābra translated it into Hindī prose⁴ in the 19th century.

Pravacana Sāroddhāra was composed by Nemicandra pupil of Amara Deva of Jina Bhadrā. It is a detailed exposition of Jaina Philosophy. The total number of the Gāthās is 1599.

HINDI WORKS ON ĀDHYĀTMAVĀD

There is a large literature in Hindī on Ādhyātma. Some work of Saṁskṛit and Prākṛi were translated into Hindī & some new works were composed. Dvādaśānuprekṣā⁴ of Lakṣmi Candra is the first work on this subject, written in old Hindī. It was composed in about 12th century. Roop Candra wrote Parmārthadohā Śatak⁵ which is purely on Ādhyātma. It contains 102 stanzas. His new work Ādhyātma Savaiyā⁶ has recently been discovered which is based totally on Ādhyātma Literature.

Rājamālā a scholar of 16th century translated the Samayasāra a work of Kundakunda into Hindī prose. It was perhaps the first attempt to write in Hindī prose. The manuscript of the work is in the collection of Āmer Śāstra Bhandār, Jaipur of Vikram Saṁvat 1653 (1596 A.D.). Banārsi Dāsa a prominent Hindī writer wrote Samayasār⁷ Nāṭak in the year 1636 A.D. This is a most popular work and is

1. Āmer Śāstra Bhandār, Jaipur.

2. to 6. Ibid.

7. Published by Sastī Grantha Mālā, Delhi.

read widely. The manuscript of this work is housed almost in all the Grantha Bhaṇḍārs. Apart from this Banārsīdāsa also wrote Banārsī Vilās in which there are several small works.

Muni Mahicandra a Jaina saint wrote Ādhyātma Bārahakharī in about 14th century. A copy of this Bārahakharī is available in Āmer Śāstra Bhaṇḍār Jaipur.

Brahma Dīpa a famous Hindī writer of 17th century wrote Ādhyātma Bāvanī¹ and Brahma Ajita of the same century wrote Haṁsagītā².

Hemrāja a famous Hindī poet of 17th century translated two works of Ācārya Kundakunda. Parmātma Prakāśa³ and Pravacanasāra⁴ into Hindī prose. The system of translating the Prakṛit Gāthās in Hindī prose is very good. Another Hem Rāja of the same time composed Dohā Śatak⁵ which is also a fine work and contains 101 Dohās. Pāṇḍey Rūpacandra of Khartārgacchā translated Samayasāra Nāṭaka of Banārsīdāsa into Hindī prose⁶. This work was completed in the year 1665.

Dīpacand Kāślīwāl of Rājasthān wrote Ātmāvlokan⁷ in the year 1720. Pandit Daulat Rāma Kāślīwāl wrote Ādhyātma Bārahakharī⁸ in the year 1741. This is perhaps the biggest work ever written on this subject containing more than 5000 verses. The only manuscript available is in the Jaina Śāstra Bhaṇḍār Baḍā Mandir, Jaipur. Pandit Toḍar Mal a famous scholar of 18th century translated Ātmānuśāśana into Hindī prose.

Jodharāja Godhā of Sāngāner (Jaipur) translated Pravacansāra⁹ into Hindī poetry in the year 1677 A.D.

Apart from this there were several Hindī poets who wrote small works in Hindī. The poets like Rūpacandra, Banārsīdāsa Ānanda Ghana, Bhudhara Dāsa, and Dhyānat Rāi wrote Hindī Padas full of Ādhyātma matter.

1. Grantha Bhaṇḍār Mandir Lunkaranajī, Jaipur.

2. Śāstra Bhaṇḍār Naya Mandir, Jaipur.

3. Śāstra Bhaṇḍār of Tholia Jain Mandir, Jaipur.

4. to 5. Ibid.

6. Āmer Śāstra Bhaṇḍār, Jaipur.

7. Ibid.

8. Śāstra Bhaṇḍār, Terapanthī Baḍā Mandir, Jaipur.

9. Āmer Śāstra Bhaṇḍār, Jaipur.

LITERATURE ON JAINA PHILOSOPHY

There is a large literature on the Jaina Philosophy in the Jaina Śāstra Bhandārs of Rājasthān. The earliest exponents of the Jaina Philosophy preached the doctrines in the Ardha-Magadhi Bhāṣā. The literature on Philosophy related to the Āgams is found in the Āgams like Sūtra Kratāṅga, Sthānāṅga, Samvāyāṅga, etc. All these works are in Prākṛit.

Ācārya Kunda Kunda wrote Pancāstī Kāya in Prākṛit which describes the five kinds of Astikāyas i.e. Jīva, Dharma, Adharma, Ākāśa and Kāla.

Samanta Bhadra, one of the most famous Philosopher of his time composed Āpta Mīmāṃsā in Saṁskṛit which is considered an introductory portion of the Jain philosophy. Alankāra a distinguished and famous philosopher of 7th century wrote commentary on Āpta Mīmāṃsā called Aṣṭa Sati. His other works are Laghiyastraya, Pramāṇa Sangrah, Nyāyaviniścaya, Siddhiviniścaya. These are authoritative works on Jaina Philosophy.

Haribhadra Sūri a great philosopher wrote works on Jaina Philosophy and supported views of Anekānta. Anekānta Jayapatāka, Śaḍ Darśana Samuccaya, Anekānta Vāda etc. are his works. Māṇikya Nandi (800 A.D.) was the author of Parīkṣāmukha, a short book on Jaina philosophy. This work has a commentary called Premeyakamal-mārtanda by Prabhācandra (about 825 A.D.). He also wrote Nyāyakumud Cundrodaya, a commentary on the Laghiyastraya of Alanka. Vidyānandi was also the authority on Jaina Philosophy. He wrote several works big and small ones which are Āptaparikṣā, Patraparikṣā and Aṣṭa Sahasrī and Pramāṇa-parikṣā are his famous works. He made commentary on Yuktyanuśāṣana of Samanta Bhadra also.

In the 10th century Davesena composed three small works of great importance called Laghunayacakra, Vrihadnayacakra with commentary and Ālāp Pāḍḍhati. Anant Vīrya wrote commentary on Parīkṣāmukha of Māṇikya Nandi and the other on Siddhiviniscaya of Alank. The commentary on Parīkṣāmukha is called Prameya Ratnamālā.

To Hemcandra (1088 to 1172 A.D.) are attributed the Pramāṇa-Mīmāṃsā with his own commentary and Ananyayogyavchedikā in praise of Arhat. Devasūri a contemporary of Hemcandra is the author of Pramāṇanayatattwālokāṅkāra on which he himself wrote a commentary called Syādavāda Ratnākar. Candraprabha

wrote the Darśana Sudhi and Prameya Ratan Koṣa (1100 A.D.). The Vitarāga stuti of Hemcandra was commented by Malliseṇa in the year 1292 A.D. Maghanandi pupil of Kumārcandra wrote Padārthasāra.

Rāja Śekhar Sūri (1348 A.D) is the author of many works among which the Syādavāda-kālikā, and Panjikā, the commentary on Nyayakandali of Śrīdhara are worth mentioned. Somtilak wrote commentary on Ṣaṭdarśana (1335 A.D) which was composed by Haribhadra Sūri. Merutanga pupil of Mahendra Sūri wrote Ṣaṭ Darśana Nirṇaya in Saṁskrit, Gunaratan Sūri, the pupil of Deva Sundara completed commentary called Tarka Rahasya Dipikā in 1409 A.D. on Haribhadra's Sad Darśana Samuccaya.

Dayāratana wrote Nyāyaratana-āvali in 1569 A.D. and Subhaga Vijaya composed Tark Bhāṣā Vārtika in 1606 A.D. and Syādavāda Bhāṣā in 1610 A.D. Yaśovijaya a prominent Saṁskrit scholar of 18th century wrote several works on Jaina philosophy among which are Aṣṭaśaṣṭivivaraṇa, Anekāntavyavasthā, Gyāna-bindu, Jaina Tark Bhāṣa etc. etc. Last of all the works on Philosophy is the Nyāya Dipikā by Abhinava Dharma Bhūṣaṇa which is a very popular and short work and available in most of the Grantha Bhaṇḍārs.

SHORT STORIES OR KATHĀS

Short stories are very popular among the Indians from very early time. They are based on adventures, sea voyages and other occurrences and also on the imagination of those who could invent stories. But the Jains along with the above characteristics adopted the form of the stories to present their doctrines. Most of the stories were written in order to present the Jaina doctrines through literary form.

Pādlipta Sūri was the first scholar who wrote Tarāṅgavatī in Prākṛit. This work is mentioned in Āvaśyaka Viśeṣyabhāṣya of Jaina Bhadrā Gaṇi. The manuscript of this work is not available in the Jaina Grantha Bhaṇḍārs. But Tarāṅgalola which is based on Tarāṅgavatī Kathā is available in Jaina Grantha Bhaṇḍārs, Bikaner. There are 1643 Gāthās in the work. This is a very good romantic love story Dr. Winternitza called it earliest religious novel (Dharma Kathā).

Haribhadra Sūri was a famous writer of Rājasthān. Samraicakahā, Virangad Kathā, Kathākoṣa and Dhūrtākhyān are the some of his works. All these works are in Prākṛit language, and they may be described as religious stories. Among these works Samaraicea Kahā is the most famous work and it is proto-type copy of Tarāṅgavatī.

Siddharsi an other famous story writer completed his work Upamiti Bhāva Prapanca Kathā, in Saṁvat 906 i. e. 849 A.D. This is a good and interesting work.

In Vikram Saṁvat 989 (932 A. D.), Harisena wrote Kathā Koṣa¹ in Apabhraṁsa. The Kathā Koṣa may be called a rich mine of tales or Treasury of stories. The work contains 158 stories written in very simple language. Several of these stories belong to Universal literature.

Another Kathā Kāvya² Ratnākaraṇḍa in Apabhraṁsa is of Sricandra containing 53 tales in equal number of Chapters. The work pertains to 10th century.

Kathā Koṣa Prakaraṇ which was written by Ācārya Jineśvara in the year 1092 A.D. contains 36 main stories and 5 secondary stories. Gyanpancami Kathā is the collection of ten stories namely Jayasena Kahā, Nanda Kahā, Bhadda Kahā, Vīra Kahā, Kāmtā Kahā, Gunrāj Kahā, Dharma Kahā, Devi Kahā and Bhaviṣya Kṇhā. The author of these stories is Maheśvara Sūri. All of them are in the Prākṛit language. Vijay Candra Kevalin was written by Candraprabha Mohatta in 1070 A.D. There are eight stories in the collection.

Kālkacārya Kathānaka is a short novel in Prākṛit prose and poetry. The story is very interesting and gives some historical facts. It is regarded a work of 10th century.

Mahendra Sūri is the writer of Narmadā Sundari Kathā (1130 A.D.). The work is in Saṁskṛit. Nārcandra Sūri pupil of Devprabha Sūri is the writer of Kathā ratna Sāgar in Saṁskṛit. Another Kathā Sangraha is a collection of 81 moral stories in Saṁskṛit prose. It was composed by Rāja Śekhar of the Harṣapura Gacha. Kathā Mahodanī is a collection of 157 stories based on the Karpoor Prakaraṇ of Hariṣena. It was composed in Saṁvat 1504 (1447 A.D.), by Soma Candra Gani pupil of Ratna Śekhar Sūri of Tapāgacha. Rājsekhar-Narpati Kathā was written in Prākṛit by Jina Harṣa pupil of Jaya Candra of Tapāgacha. He was a scholar of 15th century. Somakīrti pupil of Bhimasena composed Saptavyasana Kathā in 1469 A. D. Gunakar Sūri was the writer of Samyaktva Kaumadi. It contains more than 60 stories. These are told in the style of Pancatantra. In 1400 A.D. Jayaśekhar also completed Samyaktva Kaumadi in Saṁskṛit. Somadeva finished his work Samayaktva Kaumudī³ Kathā in Saṁvat 1573 (1516 A.D.).

1. Āmer Śāstra Bhaṇḍār, Jaipur.

2. Ibid.

3. Śāstra Bhaṇḍār Tholia Temple, Jaipur.

This¹ was translated into Hindī by Jodhrāj Godika in Saṁvat 1724 (1667 A.D). He was a Rājasthāni scholar. Lal Candra Vinodilal also composed Samyaktva Kaumudi Katha² in Hindī in Saṁvat 1879 (1822 A.D).

Punyaśrawa Kathā Koṣa³ was written by Mumukṣu Rāmcandra. This is a very favourite book which tells stories which are the root of Punya. There are 65 stories in the work. This⁴ was translated into Hindī prose by Daulatrāma in the year 1720 A.D. These stories are read with great interest in the Digambar Jaina community.

Kathā Ratnākar a collection of 258 stories was composed by Hemvijaygani in Saṁvat 1600 A.D. This work is divided into 10 Tarangas.

Bhārāmalla a Hindī Scholar of 17th century wrote four stories called Darśana Kathā⁵, Nisi Bhojan Kathā⁶ Dāna Kathā⁷, and Sīla Kathā⁸. The stories are written in a very simple language and are very popular. The manuscripts of these stories are available in several Bhaṇḍārs.

Apart from these works the manuscripts of Pancatantra and Hitopadeśa are available in several Bhaṇḍārs of Rājasthān. These are also read with great interest.

SUBHĀṢITA AND NĪTI ŚĀSTRA

There is a good number of works written by Jaina Scholars on the subject of Subhāṣita and Nīti Śāstra.

Amogha Varṣa composed Prasnottar Ratna Mālā in the 8th century A.D. in Saṁskṛit. It contains 30 Saṁskṛit stanzas on morality. There are two main commentaries on this. One is by Hemprabha and other by Davendra of 1276 A.D. and 1372 A.D. respectively.

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1. Śāstra Bhaṇḍār, Ṭholia Jaina Temple, Jaipur.
 2. Āmer Śāstra Bhaṇḍār, Jaipur.
 3. Śāstra Bhaṇḍār, Digambara Jain Terāpanthī Mandir, Jaipur.
 4. Ibid.
 5. Śāstra Bhaṇḍār Ṭholia Jaina Temple, Jaipur.
 6. to 8. Ibid.

Somadeva wrote Nitivākyamrata, a very good work on Nīti Śāstra in Saṃskṛit. This was completed in 959 A.D. Nīti Śāstra was also written by Tilak Prabha Sūri, pupil of Devendra Sūri of the Pūrṇima Gachā. Indranandi was the writer of Nītisāra. It contains 113 stanzas in Saṃskṛit.

Kṣātra Cūdamani also called Jivandhara Carita was the work of Vādībha Singh. It is good work of Nīti Śāstra and gives also life sketch of Jivandhar,

Malliseṇa, a Saṃskṛit scholar of 16th century wrote Sajjan Citta Ballabhi¹ which contains 26 moral stanzas. Ratanmālā² is ascribed to Śiva Koti. It contains 67 stanzas in Saṃskṛit. In the 18th century Devīdāsa wrote Rājñīti Kavitta³ in Hindī which contains 113 verses.

SUBHĀṢITA

Amiti Gati, a famous Saṃskṛit writer wrote Subhāṣita Ratna Sandohā⁴ in the year 994 A.D. It has 32 Chapters on the rules of ethics both for monks and laity.

Somprabha Sūri was a famous writer of Suktī-Muktāvali⁵ in Saṃskṛit. This is also known by the name of Sindūrprakarāṇa and contains a collection by 103 Saṃskṛit stanzas on different subjects of morality. Banārsīdāsa a famous Jaina Hindī poet of 17th century translated it into Hindī poem. The work is equally popular both among the Digambara and Svetāmbara. Most of the Śāstra Bhaṇḍārs possess the manuscripts of this work.

Subhāṣitāvali⁶ was composed by Sakalkīrti in the Saṃskṛit. It contains 392 Saṃskṛit Śloka. Śubhacandra pupil of Vijaykīrti wrote Subhāṣitārṇava⁷ in Saṃskṛit. Both the works are read with great interest, and their manuscripts are available in good number.

Sūktāvali⁸ is a portion of Padmanandī Pancaviṃśatī which was written by Padmanandī in Prākṛit. This also has a good response.

1. Āmer Śāstra Bhaṇḍār, Jaipur.

2. Bhaṭṭārkiya Śāstra Bhaṇḍār, Nagaur.

3. Śāstra Bhaṇḍār Jaina Temple Tholia, Jaipur.

4. Āmer Śāstra Bhaṇḍār, Jaipur.

5 to 8. Ibid.

Subhāṣitāvali was a work of Tilakprabha Sūri. Sūktāvali is the work of Vijaysena pupil of Hariṣeṇa. It is also called Karpūr Prakaraṇ. It was composed in about 1550 V. S. (1493 A.D). Laxmi Vallabhagaṇi also collected some sūktis in 16th century in Saṁskṛit.

There is also a good literature on this subject in Hindī. The poets like Ṭhakursi (16th century), Chihal (16th century), Vūca Rāja (16th century), Rūpcanda (17th century), Hemrāja (17th century), Bhudhardāsa (18th century) Dhyānat Rāi (19th century) wrote several small works in Hindī. Chihal wrote Bāvani¹ in the 16th century which is full of moral teachings. Dohā Śataka² of Rūpcanda is a famous work on the subject. Banārsīdāsa wrote Bāvani³, Upadeśa Śatak⁴ and other small poems which are collected in the Banārsī Vilāsa⁵. Manohardāsa composed Gyān Cintāmaṇi⁶ in Saṁvat 1729 which is full of subhāsitas.

Bhudhardāsa, a famous Hindī writer composed Jaina Śataka⁷ which contains several Hindī stanzas on Subhāsita. Hemrāja in the 17th century wrote Dohā Śataka⁸ which deals with this subject. Pannālāl Caudharī translated the Subhāṣitāvali⁹ into Hindī in the 19th century.

There are hundreds of manuscripts of Nīti Śataka¹⁰ of Bhartrihari and Kāmandakīya Nītisār¹¹ in the Jaina Śāstra Bhaṇḍārs of Rājasthān. In some of the Bhaṇḍārs the number of the manuscripts are more than 50. This shows the popularity of these works amongst Jainas.

1. Āmer Śāstra Bhaṇḍār, Jaipur.

2. to 3. Ibid.

4. Śāstra Bhaṇḍār Ṭholia Jaina Temple, Jaipur.

5. Ibid.

6. Āmer Śāstra Bhaṇḍār, Jaipur.

7. Ibid.

8. Śāstra Bhaṇḍār of Ṭholia Jaina Temple, Jaipur.

9. Śāstra Bhaṇḍār of Bābā Dulicand, Jaipur.

10. Āmer Śāstra Bhaṇḍār, Jaipur.

11. Ibid.

JYOTIṢA LITERATURE

There are numerous works on Jyotiṣa literature written by the Jaina authors & which are available in the Jaina Bhandārs. The Jainas contribution towards Jyotiṣa literature is quite large. Astronomy, Astrology and Mathematics formed the main divisions of this Branch, and it can be safely said that contributions of the Jaina Scholars towards all the three branches are considerable.

Sūryapragṇapti, Candragṇapti and Jyotiṣa Karaṇḍa which are written in Prākṛit language deal with Astronomy. Malayagiri of the 4th century wrote commentaries in Saṃskṛit on all the three works.

Bhṇwan Deepak was composed in Saṃvat 1221 (1164 A.D.) by Padma-prabha, pupil of Devasūri of the Nāgpurīya Tapāgaccha. A commentary was written on this work by Singhatilak Sūri in Saṃvat 1326 (1269 A.D.).

Udayaprabha is the author of Ārambhasiddhi which deals with Astronomy. Hemahansa Gaṇi wrote commentary on it in Saṃvat 1514 (1457 A.D.). Thakkar Pheru wrote Jyotiṣasāra in 1315 A.D. It is in Prākṛit and deals with astronomy and astrology both.

Haribhadra Sūri wrote Lagan Śuddhi. Nārcandra, the famous Astrologer composed Nārcandra Jyotiṣa Śāstra in 257 stanzas. He belonged to Maldhari Gaccha. This is a very popular work and therefore its manuscripts are found in several Bhandārs of Rājasthān.

Harṣakīrti wrote Jyotiṣa Śāstra. It contains three Chapters. He also composed Janmapatrī Paddhati and Lagnavicāra in Saṃskṛit. Jyotiṣa Sāra was composed in Saṃvat 1621 (1564 A.D.) by Hīra Kalaśa of Khartar Gaccha. It is in Prākṛit and contains two Chapters.

On the subject like Mathematics Jain scholars showed great interest. Mahāvīrācārya was the first scholar who contributed to this field one of the richest works on Mathematics by writing Gaṇitasāra sangrah. He was a 8th century scholar and lived at the time of Amoghavarsā, the Rīṣṭakūṭa Prince. Śrīdharācārya wrote Gaṇitāsar in the year 1046 A.D. This is also in Saṃskṛit. In the 12th century Rājāditya, a great scholar of Mathematical science, composed Vyavahāra Gaṇita in Saṃskṛit. Lilāvati which is also a famous work on this science remained popular amongst the Jainas and commentaries both in Saṃskṛit and Hindī have been written by them. Hemarāja, a 17th century scholar composed in Hindī a work named Gaṇitisār.

GRAMMAR

In the field of Grammar also contribution of the Jainas is quite large. Pūjyapāda was the first Jaina Grammarian in Saṃskṛit, who wrote Jainendra Vyākaraṇa¹ in Saṃskṛit. The original text has come down in two versions. One version has 3000 Sūtras and other contains 3700 Sūtras. On the first version two commentaries were written. Mahāvrat² by Abhayanandi (750 A.D.) and Pancavastu³ by Srutakīrti. The second version also contains two commentaries one by Somadeva (11th century A.D.) which is called Śabdārṇava Candrikā and the second is by Guṇanandi which is called Prakriyā.³

Śakatāyan was another prominent Grammarian who wrote a grammar called Śabdānuśaṣana⁴. He lived between Śaka year 736 and 789. He also made commentary called Amogha Vritti. This work is on the model of Grammar of the Jainendra and Pāṇini. It contains 3200 stanzas.

Hemcandra was another famous Grammarian who wrote Siddha Hema Śabdānuśaṣana. He also wrote commentary called Laghuvrat⁵ and Vrihad Vrat⁵. There are about 28 commentaries on Śabdānuśaṣana. Some of them written by the author himself and others by the different scholars.

Gunaratan Sūri pupil of Davendra Sūri composed Kriyāratna Samuccaya⁵ in the year 1409 A.D. Kavi Kalpadrum was composed by Hansukla. He composed his work according to the system of Hemcandra's grammar.

Sarvavarman, who was the contemporary of Guṇādhyā was engaged to teach grammar to King Sātavāhan. He devised a very simple system of simple grammar which is contained in Kātantra Rūpamālā. The book is very popular and easy to study.

D R A M A

There are some manuscripts relating to dramas in the Grantha Bhaṇḍārs of Rājasthān. Dramas written by non-Jaina authors are also available in these Grantha Bhaṇḍārs.

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1. Grantha Bhaṇḍār Digambar Jaina Bāḍa Terāpanthī Mandir, Jaipur.
 2. Ibid.
 3. Published by the Sanātan Jaina Granthāmala, Vārānasi.
 4. Published by Jeṭhārām Mukundji Bombay.
 5. Published in Y. J. G. Series Vārānasi 1908.

Hastimala a famous Jaina dramatist wrote dramas in Śaṁskrit. The names of the dramas are as under :—

- (1) Vikrānta Kaurava¹ or Sulocanā Nāṭaka.
- (2) Maithali Kalyāṇa²
- (3) Subhadra³
- (4) Gyāna Suryodaya⁴

In the 12th century Rāmacandra Sūri pupil of Hemacandra Sūri wrote Nala Vilāsa Nāṭak in Saṁskrit. It is a ten act drama. His dramas are as follows.

- (1) Kaumudī Mitrānand (Prakaraṇa)
- (2) Nirbhaya Bhīma (Vyāyoga)
- (3) Mallikā Makaranda (Prakaraṇa)
- (4) Yādavābhyudaya (Nāṭak)
- (5) Raghuvilās (Nāṭak)
- (6) Rohini Mrigāṅka (Prakaraṇa)
- (7) Vanamalā (Nāṭak)
- (8) Satya Hariścandra (Nāṭak)
- (9) Raghavābhyudaya (Nāṭak)

Candra Lekhā Vijaya Prakaraṇa was composed by Muni Deva Candra pupil of Hemacandra. It is in Prākṛit and Saṁskrit. A manuscript of this work is preserved in the Grantha Bhaṇḍār, Jaisalmer. A manuscript of Hammir Mardan by Jayasingh Sūri dated Saṁvat 1296 (1239 A.D) is also preserved in the Jaisalmer Bhaṇḍār.

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1. Published in the M.D.G. series Bombay.
 2. Ibid.
 3. Preserved in the Jaina Siddhanta Bhavan, Ārah.
 4. Ibid.

Gyān Sūryodaya Nāṭak¹ was composed in Saṁvat 1591 (1534 A.D.) by Vādicandra Sūri pupil and successor of Prabhā-candra, successor of Gyāna Bhūsana of the Sarasvatī Gacha.

On the drama of Anargha Rāghava, there are three commentaries written by Jaina authors namely Jina Harṣa Gaṇi², Devaprabha³ and Nārcandra Sūri⁴.

The manuscripts of the various dramas written by great dramatist like Kālidāsa, Śūdrak, Viśākhadatta etc. are also available in the Jaina Grantha Bhaṇḍārs of Rājasthān. Apart from these famous dramas, Partha Parākrama Vyāyoga written by Yuvarāja Prahlāda and Dūtangad of Subhaṭa Kavi are also preserved in the Grantha Bhaṇḍār of Pāṇḍya Lūnkarāṇa., Jaipur.

A manuscript of Sabhāsāra Nāṭaka written by Raghu Rāma in Hindi is available in the Grantha Bhaṇḍār of Terāpanthī Jaina temple, Jaipur.

ĀYURVEDIC WORKS

On the subject of medicine also the contribution of the Jaina Scholars is not meagre. They preserved the literature in both ways i. e. by way of writing new works and preserving the old ones written by the non-Jaina authors. Such kind of manuscripts are good in number in the Grantha Bhaṇḍārs. We find several references according to which hundreds of works were composed by the Jaina scholars but most of them are not available in the Grantha Bhaṇḍārs. We shall describe here only those works which are available.

Jagat Sundarī Prayogamāla⁵ was composed by Yaśah Kīrti in Prakrit. It deals with the medicines. Cāmundrāja wrote Jvara Timira Bhāskar⁶ in Saṁskrit. The work mainly deals with the various kinds of fever. The work remained popular in the past.

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1. Āmer Śāstra Bhaṇḍār, Jaipur.
 2. Sangha Bhaṇḍār Prafoliavādā, Pāṭan.
 3. Ibid.
 4. Brihad Gyāna Bhaṇḍār, Jaisalmer.
 5. Śāstra Bhaṇḍār of Digambar Jaina Temple Terāpanthī, Jaipur.
 6. Āmer Śāstra Bhaṇḍār, Jaipur.

Ugrādityacārya wrote Kalyāṇa Kāra¹ in Saṁskṛit. It contains 22 Chapters and deals with the medicines. It states that a sound body alone can contain a sound soul. Amṛitaprabha Sūri also composed Yogaśatak, a Hindī translation of it is also available in the Śāstra Bhaṇḍār of Rāja Mahal (Tonk Dist).

Harsa Kīrti completed Yoga Chintamani² or Vaidyak Sārodhār in the year 1603 A. D. The work is very popular and its manuscript copies are available in most of the Bhaṇḍārs. Vaidyaka Sāra³ Sangrah was composed by Rāmcandra in Hindī in the year 1567 A. D. Rāmcandra was pupil of Jina Sena Sūri.

Nayanasukha son of Keśava composed Vaidya Manostav⁴ in Hindī. It is a work of the 18th century. As the author was a resident of Jaipur, its manuscript copies are available in most of the Bhaṇḍārs of Jaipur City.

Tabbā commentary was written by Rūpacandra of Khartargachā on Sannipāta Kalikā in Hindī in Saṁvat 1731 (1674 A. D.). Cainsukha composed Tabbā commentary on Pathyā Pathya Nirṇaya in Saṁvat 1835 (1778 A. D.). Gyāna Sūri wrote commentary on Mādhavanidan a famous work of Āyurveda.

Apart from the works there are several Guṭakās which are exclusively written on the subject. Most of them are written in Hindī and describe several kinds of prescriptions. In this respect there is a great scope for research.

CHANDA ŚĀSTRA

The Jainas produced quite a large literature on Prosody also. Mahākavi Svayambhu a great scholar of Apabhraṁśa wrote Chandonuśāsan. It is a very popular work.

Jayadeva was the another scholar who wrote Chanda Śāstra⁵ in 8th century A.D. A commenrary on which was written by Sri Vardhana Harṣa and Sricandra.

1. Bhaṇḍārkiya Śāstra Bhaṇḍar Śaravana Belgolā.

2. Āmer Śāstra Bhaṇḍar, Jaipur.

3. to 4. Ibid.

5. Jaina Granthāvali published by Jaina Svetāmbara Conference. Bombay. 1919 A.D.

In Vikrama Samvat 1050 (993 A. D), Jayakīrti composed Chandānuśāsana.¹ Chanda Koṣa² was completed by Ratan Śekhara pupil of Hema Tilak of Nagpuriya Tapa-gacha. It consists of 74 Prākṛit Gāthās. Nanditāḍhya,³ Chanda Sūtra of Devanandi is a work on Prākṛit metres. Its correct name is Gāthā Lakṣana. A commentary on it is also available which was made by Ratan Candra.

Hemcandra Sūri completed Chandānuśāsana. The author himself wrote its commentary which is a popular work on prosody and its manuscripts are available in most of the Bhaṇḍārs. Amarcanda wrote Chanda Ratnāvali in Saṁskṛit in the 13th Century. Prakṛit Chand Koṣa by an unknown writer is preserved in the collection of the Śāstra Bhaṇḍār of Lūnkarañji Pāndya Jaipur. It is a good work on this subject. Pingal Chand Śāstra by Śrī Nānūrāma in Hindī is in Śāstra Bhaṇḍār, Terāpanthi Mandir, Jaipur. The total number of verses is 1058.

Harirāma in the year 1651 A. D. wrote Chandaratnāvali⁴ which contains 211 Hindī verses. Apart from these works, there are several manuscripts of Śrutabodha written by Kālidāsa and Vṛatta Ratnākara by Bhaṭṭa Kedāra. Some of the Bhaṇḍārs contain more than 10 manuscripts of these works. The Jains wrote commentaries on these works also. Somacandra Gaṇi wrote a commentary on Vṛatta Ratnākara in Vikrama era 1329 (1272 A.D.).

L A X I C O G R A P H Y

There are several works on Laxicography written by Jaina authors. The earliest text on which numerous manuscripts are available in the Jaina Bhaṇḍārs is the Nāmaṅgaṇuśāsan of Amar Singh. There is a difference of opinion regarding Amarsingh. But it is a very popular work.

After Amarsingh, a great poet Dhananjaya wrote Nāma Mālā. The work is very much popular amongst the Jains. It was translated into Hindī by Kavi Banārsīdāsa in Samvat 1690 (1933 A.D). The work is very simple but useful.

Acārya Hemcandra (1088–1172 A. D.) wrote Abhidhāncintāmaṇi-Nāma-Mālā. It is a famous Laxicon of Hema Candra. It consists of six Kāṇḍas.

1. Brīhad Gyāna Bhaṇḍār, Jaisalmer.

2. Edited by H. D. Velankar in Bombay University Journal Art & Law, May 1933.

3. Āmer Śāstra Bhaṇḍār, Jaipur.

4. Grantha Bhaṇḍār Jaina Temple, Pāṭodi.

Anekārtha Saṁgrah and Nighanṭu are its supplement. There are several commentaries of the work available in the Jaina Grantha Bhandārs. The commentaries made by Kuśala Sāgara, Bhānu Candra Gaṇi, Sādhu Ratan and Srivallabhagaṇi are well known.

Ekāśara Nāmamālā was written by Sudhākalaśa pupil of Rāja Śekhara Sūri of Harṣapuriya Gacha. Apart from these works the following works are also available in the Bhandārs outside Rājasthān.

1. Śabdabheda Nāmamālā¹ by Maheshwar Sūri Saṁvat 1650 (1593 A.D.).
2. Nāmā Mālā Sangraha² by Upādhyāya Bhānu Candra
3. Śārdī Nāma Mālā³ by Harṣa Kīrti Saṁvat 1660 (1603 A.D.).
4. Śabda Ratnākara⁴ by Sadhu Sundargaṇi of Saṁvat 1680 (1623 A.D.)
5. Ekākśara Nāmā Mālā⁵ by Visva Sambhu 1550 (1493 A.D.),

P. Ū J Ā—L I T E R A T U R E

There is a large literature relating to Pūjā and Pratiṣṭhā in the Jaina Grantha Bhandārs, of Rājasthān. Pūjā is one of the six essential daily duties of every Jaina layman. They offer eight kinds of articles to deity and recite some stanzas while offering the articles.

Some of the famous Pūjā works which are generally read with great interest are as follows :—

S. No.	Name of work	Composed by	Language	Year
1.	Jinsamhitā	Jinsenācārya	Saṁskrit	9th century
2.	Dharmacakra Pūjā	Mahākavi Vīra	„	11th „
3.	Pratiṣṭhāsār or Jinayagya Kalpa	Āśādhar	„	13th „

1. Jaina Granthāvali published by the Jaina Svetāmbara Conference, Bombay.
2. Delā Upsārāya Bhandār. Ahmedabad.
3. Jain Siddhānt Bhawan, Arrah.
4. Published in Y. J. G. series No. 36, Vārānasi,
5. Delā Upsārāya Bhandār, Ahmedabad.

4. Pratiṣṭhāsāra Sangraha	Vasunandi	Saṁskrit	13th century
5. Daśalakṣaṇa Pūjā	Bhāv Sharma	Prākṛit	15th „
6. —do—	Raidhu	Apabhraṁśa	„ „
7. Śoḍaśakāraṇa Jaimāl	Raidhu	„	„ „
8. Vrihat Siddhi Pūjā	—	Saṁskrit	„ „
9. Gaṇaḍhar Valaya	Sakal Kīrti	„	„ „
10. Daśalakṣaṇa Pūjā	Abhayanandi	„	„ „
11. Caturvidha Siddha Cakra Pūjā	Bhānukīrti	„	16th „
12. Jinasahasranāma Pūjā	Mūni Dharmchand	„	16th „
13. Ṛisimandal Pūjā	Mūni Gunanandi	„	16th „
14. Cāritra Śuddhi Vidhān	Śubha Candra	„	17th „
15. Sardhadwaya Dwīpa Pūjā	„	„	„ „
16. Rohiṇi Vrat Pūjā	Mandalacārya Śri Keśava	„	„ „
17. Dharmacakra Pūjā	Dharma Bhūṣaṇa	„	„ „
18. Panca Parmeṣṭi Pūjā	Yaśonandi	„	„ „
19. —do—	Śubha Candra	„	„ „
20. Dhamacakra Pūjā	Yasonandi	„	„ „
21. Trīṁsatcaturvinśānti Pūjā	Śubha Candra	„	16th century
22. Karm Dahan Pūjā	„	„	16th century
23. —do—	Ṭekacand	Hindī	18th „
24. Solahkaraṇ Pūjā	Dhyānat Rai	Hindī	18th „
25. Adhāi Dweep Pūjā	Ḍālu Rām	Hindī	1822 A.D.
26. Indra Dhvaj Pūjā	Viswa Sena	Saṁskrit	1853 A.D.
27. Cauṣaṭha Ridhi Pūjā	Swarūp Cand	Hindī	1853 A.D.
28. Caturvinśati Tīrthankar Pūjā	Ramcandra	Hindī	19th century
29. —do—	Vrindavan	Hindī	19th century
30. Tinaloka Pūjā	Ṭekacānd	Hindī	1771 A.D.

STOTRA LITERATURE

The Jaina Ācāryas wrote hundreds of the small prayers in praise of Tirthankaras and other great personalities. These are called stotras or stutis. The stotras are found in Prākṛit, Apabhraṁśa, Sāṁskṛit and Hindī languages. Although according to the Jaina Philosophy God is neither the Creator nor the Destroyer of the Universe and in this sense they do not praise the Tirthankaras yet as the Tirthankaras are the omniscient and have attained the Nirvāṇa and because they guided the people, how to get rid of the ties of the Karmas, their praise is sung and hundreds of the works have been written in the shape of stotras. The stotra works written by the Jaina scholars are numerous. There is not a single Grantha Bhandār in which some stotras are not available.

Samant Bhadrā, a great Philosopher of 6th century wrote two stotras. One is Yuktyanuśāṣana¹ written in the praise of Lord Mahāvīra and the other is Swāyambhu Stotra² which is in praise of all the twenty four Tirthankaras. There are two commentaries on these stotras. One is written by Āśādhara and the other is by Paṇḍit Prabhācandra. Yuktyanuśāṣana is a philosophical stotra which serves both the purposes.

Muni Māntūga composed Bhaktamāra stotra in Sāṁskṛit. The stotra is very popular in the Jaina community and has great reputation among the Dīgambars and Swetāmbaras both. The time of the scholar is not known but according to some scholars, the poet might have lived as early as the beginning of the 3rd century A.D. The stotra is learnt by heart by every Jaina layman. It has 48 stanzas.

Ācārya Jinasena is the writer of Jinasahasranāma. It is divided into 10 Chapters and describes the one thousand names of the Jina. The stotra is also a favourite stotra. Three commentaries are available on this stotra. One is of Amar Kīrti³, the other is of Viswa Sena pupil of Viśāl Kīrti of Kāsthā Sangha, and the third is of Śrutasaṅgar⁴, a famous scholar of 17th century. Ācārya Padmanandi of 7th century composed Darśana Stotra which is remembered by every Jaina layman.

1. Āmer Śāstra Bhandār, Jaipur.

2. to 3. Ibid.

4. Śāstra Bhandār, Dīgāmbara Jain Tērāpanthī Mandir, Jaipur.

Dhananjaya, a famous scholar of 8th century wrote Viśāphāra stotra in praise of Lord Pārśwanātha. It has 25 stanzas. It is also one of the five stotras which are read by Jainas with great devotion.

Ajiya Śāntithaya (Ajita Śānti Stava) was composed by Nandiṣeṇa who lived perhaps earlier than the 9th century. The stotra is in Prākṛit and is in the praise of Ajita and Śāntinātha Tīrthāṅkaras. Jina Śataka is a collection of a hundred stanzas in praise of the Jinas composed by Jambukavi. Vādirāja a famous scholar of Saṁskṛit of 11th century wrote Ekībhāva Stotra. It is available in most of the Jaina Grantha Bhaṇḍārs. Bhūpāl Kavi constructed a hymn called Caturvinśati Stavan' in the praise of 24 Tīrthāṅkaras in Saṁskṛit. This is also a favourite stotra.

Abhayadeva Sūri, the celebrated commentator of the 11th century composed Jayatihayaṇa Stotra in Apabhraṁśa. It is also in praise of a Jina. Jina Vallabh Sūri wrote several stotras out of which 'Ajita Śānti Stotra', Jina Kalyāṇaka stotra, 'Virastavan' are some of them.

Rāmacandra Sūri also wrote several stotras, some of which are Yugādideva dvātrīṁśikā, Muni Suvratadvātrīṁśikā. Ādideva Stavan, and Nābhīstavaṇa.

Just like Bhaktāmara stotra, Kalyāṇa Mandira stotra is also well known and is equally esteemed by both the sects. The stotra was written by Kumuda Candra. It is a hymn written in the praise of Pārśwanātha.

Āśādhara a famous scholar of the 13th century wrote Jinasahasranāma Stotra in 1230 A. D. He also wrote commentary on Bhupāl Caturvinśatī, a stotra written by the Bhupāl poet in praise of 24 Tīrthāṅkaras.

Jina Prabha Suri, a scholar of the 14th century wrote Gotama Stotra, Jinastuti, Panca Parmeṣṭi Stavan, and commentaries on Ajita Śānti Stavan, Upasargahara Stotra, Bhayahara Stotra and Mahāvīra Stavana. Bhuvanātunga Suri also wrote comentary or Vṛitti on Ṛṣi Mandala Stotra in the 14th Century.

Aklanka Stotra was written by Aklanka son of Jinadāsa. This is also in praise of Jina. Devavijaya Gaṇi wrote Jinasahasranāma on the same lines written previously by Jinasena and Āśādhara. Caturvinsati Jina Stuti have been written by various authors. Some of the famous poets are Bhupāl Kavi (13th century), Jinaprabha Suri (of Khartargachā), Bappabhaṭṭi, Sobhan, Sidhānt Harśa (1448.) Sakal Kīrti (15th century), Punyāśila Gaṇi, and Keśavasena (16th century) etc.

Kamala Prabha wrote Jinapanjara Stotra in Saṁskrit. Padam Prabha composed Pārswanātha Stotra in Saṁskrit and Muni Rājasingh wrote Pārśwa Mahimna Stotra. Śāntinātha Stotra was written by Padmasundar in the 15th century while Viṣṇu sena Suri composed Samavasaraṇ Stotra.

In the Hindī language also there are numerous works on Stotra literature. Some of them are translations of the Saṁskrit or Prākṛit stotras while others are original one. Hundreds of Stotras which are called Bhajanas and Padas in Hindi written by the various poets namely :—

1. Delha	14th Century
2. Sakal Kīrti	15th "
3. Brahma Jinadāsa	15th "
4. Chīhal	16th "
5. Ṭhakursi	" "
6. Vucarāja	" "
7. Rūpacand	" "
8. Ānandaghana	17th "
9. Banārsīdāsa	" "
10. Vidyānanda	" "
11. Brahma Gulāla	" "
12. Pāṇḍey Jinadāsa	" "
13. Harṣa Kīrti	" "
14. Samayasundara	" "
15. Hīrānand	" "
16. Hemarāja	" "
17. Deepcand Kāslīwal	18th Century
18. Acalā Kīrti	" "
19. Daulat Rāma	" "
20. Bhaiyā Bhagwatīdāsa	" "
21. Jagat Rāma	" "
22. Brahma Gyānasāgar	" "
23. Bhudhar Dāsa	" "
24. Ṭoḍarmala	" "
25. Jayacandra Chābrā	19th "

26. Tekacandra	19th Century
27. Dālu Rāma	„ „
28. Naval Kavi	„ „
29. Vrindāvana	„ „
30. Dhyānat Rāya	„ „
31. Sewārāma	„ „
32. Thānasingh	„ „
33. Nayana Candra	„ „

Apart from these stotras there are also hundreds of the stotras written by the non-Jaina writers and preserved in the various Grantha Bhaṇḍārs. Prayers written in praise of Lord Siva, Viṣṇu and other Gods are in the collection of Jaina Bhaṇḍārs.

SEXUOLOGY

Manuscripts pertaining to sexual literature are also preserved in the collection of the Jaina Grantha Bhaṇḍārs. In the Guṭkās there is sufficient material available in several Bhaṇḍārs of Rājasthān. Kokasāra of Ananda Kavi is available in several Bhaṇḍārs of Rājasthān. It is a work of the 17th century & composed at Sawāi Mādhopur. There are also manuscripts of Koka Prabandha and commentary on Rati Rahasya in the Sāstra Bhaṇḍār of Terāpanthī Baḍā Mandir, Jaipur. Kokilā Sāstra is also available in the collection of Sāstra Bhaṇḍār of Pāṭodī temple, Jaipur. It is in Saṁskrit written by an unknown author.

LITERATURE ON SONGS & DANCES

On the subjects like songs and dances, there had not been good many works but works which are available in the Grantha Bhaṇḍārs are as follows :—

Sangeet Samayasāra¹ was written by Pārśwa Candra pupil of Mahādeva of Abhaya Candra. It was composed in about 1350 V. S. (1293 A.D.). It is also called Sangīta Sāra Sangraha.

Sangīta Sārodhāra also called Sangītopniśada Sāra is the work of Śudha Kalaśa pupil of Rājaśekhara Suri of Maldhari Gacha. This is an abridgment of Sangītopniśada. The original work was composed in 1323 A.D. and the abridged in 1349 A.D.

1. Published in the Trivandrum Series, Mysore.

Sangīta Maṇḍana is the work of Kavi Maṇḍan. It was composed in V.S. 1480 (1423 A.D.). There is one manuscript dated 1504 A.D. in Jaina Grantha Bhaṇḍār of Jaisalmer.

There are some more works on this subject but not well known or important. The following works are quoted in the Jaina Granthāvali.¹

Sangīta Dīpikā, Sangīta Ratnāvali and Sangīta Pingala.

There are also some works in Jaina Śāstra Bhaṇḍārs which are written by the non-Jaina authors.

Nartanavicāra is the work of Puṇḍarika Vīṭhal. It is in Saṁskṛit and voluminous work on the art of Dance. Sangīta Ratnākar was written by Laxmaṇācārya son of Keliṇātha. It is also in Saṁskṛit.

Dāmodar is the author of Sangīta Śāstra Sāra. This is a summary of Sangīta Śāstra. Śrangadeva wrote Sangīta Ratnākar in Saṁskṛit. It is a voluminous work of Sangīta and available in the Grantha Bhaṇḍār of Jaina temple Terapānṭhi, Jaipur.

Apart from these works in Saṁskṛit, there is one work in Hindi namely Sangītasāra or Rādhā Govindā Sangītasāra written by Mahārāja Sawai Pratāpsingh. This is also a voluminous work on Sangīta.

CHAPTER V
IMPORTANCE OF THE GRANTHA
BHANDĀRS

Since the adoption of system of writing, manuscripts were probably being written and placed in the Grantha Bhandārs. Grantha Bhandārs are therefore amongst the earliest literary institutions of the country. The collections are not of today but centuries old. They are the results of hard and continuous efforts from generation to generation. Before the manufacture of paper, the manuscripts were written on palm leaves, cloth and other material but when the palm leaves industry was replaced by paper industry, all the manuscripts were re-written on paper.

These Grantha Bhandārs were the literary centres in true sense. They provided help to the scholars and reading public in enhancing their knowledge. But their importance lies not only in this but also in the fact that they saved the treasure of knowledge from destruction. In this respect, the contribution of Jainas is really great. Even today the earliest and authentic manuscripts of several works written by scholars other than the Jainas are preserved only in these bhandārs.

But apart from the literary importance of these bhandārs their importance may be acknowledged also from other point of view. They quenched the thirst of scholars and provided help to the lovers of history, Indian art and culture also. There is a great scope for research in these subjects on the basis of collections in these Bhandārs. The manuscripts were not collected from the place where the Grantha Bhandār exists but they were brought from various places which were the centres of literature, culture and of political activity.

Amongst such places are Delhi, Āgra, Ajmer, Āmer, Ābu, Nāgaur, Todā-rāisingh, Cātsu, Sāngāner, Bharatpur, Jaisalmer Jodhpur, Jaipur, Būndī, Māndalgarh, Dūngarpur, Chittor, Ranthambhore and Udaipur. The manuscripts written or copied in these places provide information regarding names of the places, names of persons by whom they were got copied, after being copied to whom they were presented and lastly sometimes they mention also the cost incurred in obtaining them. This information is available in most of the manuscripts. The authors of Apabhramśa and Hindī works also give some description about the rulers of their time. The city or town where the manuscripts were written and the general conditions of the people there are described. Such information if collected and co-ordinated would provide good material for a cultural history of the times. These Bhandārs have played a great part in the development of the educational and cultural life of the country, because in the past they were literary centres and continue to be so even at present. There are many manuscripts on the basis of which love of the common people for art and painting at that time can be judged. Taking into consideration all these points we shall now judge the importance of the Grantha Bhandārs under the following heads:—

- (1) Historical Importance.
- (2) Literary Centres.
- (3) Educational Centres.
- (4) Material for Art and Painting.
- (5) Treasure houses of earliest manuscripts
- (6) Treasure houses of non-Jaina works.

1. HISTORICAL IMPORTANCE

The Grantha Bhandārs are very important from the historical point of view. There are several works exclusively on the subject of History. Besides, we find that the authors and copyists of the manuscripts give some description of the rulers, cities or towns where they wrote or copied and the patrons who encouraged learning. Such colophons called praśastis, are written generally either at the end or in the beginning of the works. On the basis of these, the time of many rulers can be determined and history of old cities and towns can be prepared. As manuscripts dated from 10th century onwards are available, so a history of past one thousand years can be reconstructed also on the basis of the material found in the Jaina Grantha Bhandārs.

There is a manuscript in the Śāstra Bhandār of Pāndyā Lūṇakaraṇ of Jaipur, which gives the description of the emperors who had been on the Delhi throne. It also describes the history of the foundation of Delhi. According to it, it was in the time of Anangapāl that the city was founded and called Dhilli. The same word 'Dhilli' for Delhi was used by Sridhara an Apabhraṃśa scholar of the 12th century in his Pāṣaṇāh Cariu'. Similarly in the Śāstra Bhandār of Jaina temple Terapānthī, Jaipur there is a manuscript called "Rājavanśa Varnan" which presents a complete description of the rulers of Delhi from the Pāṇḍavas onwards. It gives years and months of the reign of various rulers. For example about Prathavi-Rāja of Delhi, the author says:—

1. विष्णुकर्मणरिद सुपसिद्ध कालि, दिल्ली पट्टणि घणकणविसालि ।

सणवासी एयारहसएहि, परिवाडिए वरिसह परिगएहि ।

कमण्डुमीहि आगहणमासि, रविवारि समाण्ड सिसिरमासि ।

पृथ्वीराज महीपालः क्रमात् पोडशवत्सरः ।

एकविंशदिनास्तत्र मासेकघटिकां त्रयं ॥७॥

In the same way, the manuscript of Pālī Śāhikā Beorā narrates the reasons of downfall of Prathavi Rāja as follows :—

तव राजा पृथ्वीराज संजोगता परणी । जीह राजा कैसा कुल सीला १६, सूरि का १०० हुआ
त्याके मरोसे परणी ल्यायो । लडाई सावता करी । परणी राजा जैचंद पूंगलो पूंग्यो नहीं । संजोगता सरूप
हुई । तहि के वसी राजा हुवो । सी म्हेला ही का रहो । महीना पंदरा वारा ने नीसर्यो नहीं ।

We find references not only to the rulers of Delhi but also to rulers of states, Governors of provinces and districts and big Jāgīrdārs. Information about the rulers of various Rājput states of Jaipur, Bikāner Udaipur, Būndī, Kotāh, Bharatpur and others can be collected. The references show that some of the Rājput rulers and administrators were great patrons of literature and art and under their rule, several manuscripts were copied. They encouraged scholars and patronized them.

Apart from the independent historical works, there are several works in which the authors make casual or incidental references which sometimes also prove helpful.

Banārsidāsa, a famous poet of 17th century makes brief but correct references to Akbar and Jahāngīra and Śāhjahān in his "Ardha Kathānak" a life history of the poet himself :—

संवत् सौलहसै वासठा,

आयो कातिक पावस नठा ।

छत्रपति अकबर साहि जलाल,

नगर आगरे कीनो काल ॥२४६॥

आई खबर जौनपुर मांह,

प्रजा अनाथ भई विनु नांह ।

पुरजन लोग भए भयभीत,

हिरदै व्याकुलता मुख पीत ॥२४७॥

In the Śaṭmālā Varṇan a Hindī work of 1764 A. D. the poet Śrutasāgar gives an enlogic description of Bharatpur and its founder Surajmāl.

देस काठहड विरजि में, वदनस्यंघ राजान ।

ताकै पुत्र है मलौ, सूरिजमल गुराधाम ॥

तेजपुंज रवि है भलो, न्यायनीति गुणवान,
 ताको सुजस है जगत में, तपै दूसरो मान ॥
 तिनह जु नगर बसाइयो, नाम भरतपुर तास ।
 सा राजा समदृष्टि है, पर विचार उपवास ॥

Mannā Lāla, a scholar of Jaipur wrote "Caritrasāra" in the year 1814 A.D. and at the end of the, work he describes Jaipur as follows :—

तहां सवाई जयपुर नाम, लसत नगर रचना अभिराम ।
 बहु जिन मन्दिर सहित मनोग्य, मानूं सुरगण बसने जांय ॥४॥
 जगतसिंह राजा तसु जान, कंषत अरिगन करे प्रनाम ।
 तेजवंत सर्वतन विशाल, रीभक्त गुनजन करत निहाल ॥५॥

Jagat Rām, the writer of 'Padmanandi Panca-vinśati' writes about Aurangzeb :—

नवखंड में जाकी आन, तेजवंत दीपै जिम मान ।
 राज करे श्रीअवरंगसाहि, जाकै नहीं किसी परवाहि ॥

Lohaṭ a famous poet of Hindī literature completed his Yaśodhar Caupai in the year 1664 A. D. He gave some description of the Rāja of Būndī named Bhāvsingh in the following way :—

बूंदी इन्द्रपुरी जखिपुरी कि कुवेरपुरी,
 रिद्धि सिद्धि भरी द्वारिका सी धरी घर में ।
 धोलहर धाम घर घर में विचित्र वाम,
 नर कामदेव जैसे सेवे सुखसर में ।
 बापी बाग बाख्श बाजार बीथी बिद्या वेद,
 विबुध विनोद बानी बोले मुखि नर में ।
 तहां करै राज भावस्यंघ महाराज,
 हिन्दुधर्म लाज पातिसाही आज कर में ।

There are hundreds of the references in the Praśastis of the texts written by the Jaina authors.

Apart from the historical references about the rulers, there is a material for the Jaina Devāns and Administrators of States like Jaipur, Jodhpur, Bikaner, Udaipur and Būndī. Jains occupied high posts in the States and always remained

loyal to their Rulers. The Devāns and Administrators served the Rulers not only in the time of peace and prosperity but also in the time of war and troubles.

For the history of some ancient cities and towns not only of Rājasthān but also of India, the manuscripts preserved in these bhandārs, can supply material because in the most of the praśastis the names of the cities and towns are invariably mentioned and some descriptions supplied.

LITERARY CENTRES

The rulers of Rājasthān States took great interest in literature and patronised poets and scholars. Cāraṇas and Bhāṭs who were court poets created poetic literature. In the States there were Grantha Bhandārs or Pothīkhānās established by these rulers. Such bhandārs are of great importance and exist in Jaipur, Alwar, Udaipur & Bikāner etc. The capitals of these States were the literary centres as the prominent scholars used to live in the Darbārs of these Rājput rulers. In the ancient time the cities like Campāvati, Toḍārāisingh, Mālpurā, Cittor, Nāgaur, Mertā, Āmer, Ranthambhore, Māṇḍalgarh and Kumbhalgarh etc. were main centres.

But apārt from these libraries patronised by the rulers, there were several literary centres which were related to Jinas. These literary centres were generally called the Grantha Bhandārs where the work for writing of new works and copying out the old ones used to be done by the scholars. These Grantha Bhandārs or literary centres were under the spiritual heads of Jaina Church or Scholars of high calibre. Jaisalmer, Nāgaur, Ajmer, Bārān, Fatehpur, Āmer, Kotāh, Ranthambhore, Dūngarpur were the centres under the Bhaṭṭārakas or Jatīs while the Bhandārs of Sāngāner, Jaipur, Būndī, Campāvati, Udaipur and Sāgwārā were under the scholars who were generally requested by the house-holders to compose works for the laity.

These Grantha Bhandārs remained the centres of literary activities of many scholars. Padmanandi, Hariṣeṇa (10th Century), Hari Bhadra Sūri, Āśādhara (13th century), Bhaṭṭāraka Sakal Kīrti (15th century), Bhuwan Kīrti (16th century), Śubha Candra (16th century), Rājmallā (16th century), Toḍarmal (18th century), Jaya Candra (19th century) and hundreds of others composed new works sitting in these bhandārs. The work of copying out the manuscripts was also continuously done for years together in the bhandārs of Toḍārāisingh, Mālpurā, Jaisalmer, Nāgaur, Ajmer, Āmer, Campāvati etc. We shall now give a short description of the literary centres which flourished in the past but at present have no grantha bhandārs or have small and insignificant collections.

Ā M E R

Its real name was Āmbara¹ which is said to have been founded by Ambārisi son of Māndhātā. It is also said that Āmer is a corruption of Ambaṛiṣanagar. The other name of the old city is Ambāvati. Mahātmā Dhanrāja used the same word in his Praśasti of, Karma Kāṇḍa written in the year 1700. According to the 'Āmer Rājās Paṭṭāvali²', it was made a capital in the year 1192 A.D. by Rāja Kilāṇ. It was also famous by the name of Āmrāgarh. During the reign of Rāja Mānsingh it acquired a prominent place in the Rājput States. Rāja Mānsingh made Dilārāma Garden at the foot of Āmer Palace or Fort. There is a temple of Kālī who was brought by the same Rāja from Bengal and which is also famous by the name of Ambā.

Āmer remained also a centre of Jainas. There are 8 old Jaina temples in the city and temple of Neminātha called Sāmwalā Bābā kā Mandir is the oldest one. A Grantha Bhandār was also established when the temple was constructed. It developed in the time of Bhaṭṭāraka Lalit Kīrti (16th century). In the year 1559, Pāṇḍāva Purāṇa³ was copied by Śāh Nemā and presented to Maṇḍalācārya Lalit Kīrti. There are several manuscripts in the Grantha Bhandār of Āmer, Jaipur and other places which were copied in this city. Some of the manuscripts copied in this city are as follows :—

- (1) In the year 1554 A. D. Jindatta Carita⁴ of Paṇḍit Lakhu was copied. Rājās Bhārmalla was then the ruler of the city.
- (2) Harivaṇśa Purāṇa⁵ was got copied by Shrimati Khemi for the presentation to Maṇḍalācārya Lalit Kīrti in the year 1559 A. D. Rāja Bhārmalla was the Ruler of the city.
- (3) Vaḍhamān Kathā⁶ of Jaymitraḥala, an Apabhraṃśa poet, was copied in the year 1598 A. D. in the Neminātha Jaina temple. Rāja Mān Singh was the Ruler of Āmer at that time.
- (4) In the year 1640 A.D. Samayasāra Kalśā⁷ was copied under Mahārāja Jaisingh.

1. Arch Survey Report Vol. 2.

2. Praśasti Sangrah—Āmer Śāstra Bhandār, Jaipur. 8

3. to 5. Ibid.

6. Grantha Bhandār, Jaina Temple Pāṭodī, Jaipur.

7. Ibid.

Not only where the manuscripts copied but there had been Scholars who contributed several works to this city. Bihārīlāl, a famous Hindī poet wrote Bihārī Satsai in the Āmer City. Nemicandra composed Harivaṇṣapurāṇa in the year 1712 A.D. in Hindī. He describes Āmer in the following manner :—

अंबावती गढ सौमिता, गिर विच वसै अपार ।
कोट बुरजि अरू कांगुरा, दरवाजा बहु सार ॥३॥
बाजार सोहे चौपडि तरा, विविध वस्त अपारतो ।
पाटंबर भरिया सबै, मणि मोती परवारतो ॥४॥
कोलग सोभा वरणइ, गली गली सोभो बाजारतो ।
अन धन कपडा स्यो मर्या, भरि बेचे ले मोल आइतो ॥५॥
महिला की पंक्ति सौमिति, सप्त भूमि उपरि विस्तार तो,
मैडी चौबारा अति घणा, नर नारी देवकुमार तौ ॥६॥

—Āmer Śāstra Bhandār—Jaipur.

Ajayarāja was the another poet who wrote more than 20 works in Hindī. He was 18th century poet. In his Neminātha Caupāi (1741 A.D.) he gives a beautiful description of Āmer :—

अजयराज इह कीयो बखान, राज सवाई जयसिंह जाण ।
अंबावती सहरे सुभ थान, जिन मन्दिर जिम देव विमाण ॥
नीर निवाण सोहे बन राई, बेलि गुलाब चमेली जाइ ।
चंपो मरवो अरु सेवति, यी हो जाति नाना विध कीती ॥
बहु मेवा बहुविधि सार, वरणत मोहे लागे वार ।
गढ मन्दिर कछु कह्यो न जाय, सुखिया लोग वसै अधिकाइ ।
तामे जिन मन्दिर इम सार, तहां विराजे श्री नेमिकुमार ।
स्याममूर्ति सोभा अति घणी, ताकी चोपमा जाइ न गणी ॥

Dīpa Cānda Kāślīwāl was a Hindī prose writer of 18th century. He lived Sāngāner for some time but afterwards he left that city and began to live in Āmer. He completed his Cidavilāsa in the year 1723 A.D. at Āmer. He mentioned the same at the end of the work :—

यह ग्रन्थ दीपचन्द साधमी कीयो है वास सांगानेर । आमेर में आये तब यह ग्रन्थ कियो
संवत् १७७६ मिति फागुण बुदी पंचमी को यह ग्रन्थ पूर्ण कियो ।

The other poets and scholars related to Āmer City are Surendra Kīrti (17th century), Khuśāla Cand Kālā (18th century), Thānsingh (18th century) and Devendra Kīrti (18th century).

Thānsingh in his "Subudhi Prakāśa" wrote the following description of Āmer City :—

तामधि अंवावति पुरसार, चौगिरदां परवत अधिकार ।
वस्ती तल ऊपरी सांघनी, ज्यौ दाडिम बीजन तै बनी ॥
ताको जैसिघ नामा भूप, सूरजवंस विषै जु अनूप ।
न्यायवंत बुधिवंत विसाल, परजापालक दीनदयाल ।

Bhaṭṭāraka Surendra Kīrti wrote Ādityavār Kathā a Hīndī poem in the year 1687 A.D. a manuscript of which is preserved in the Śāstra Bhaṇḍār of Jaina Temple Badhicand. The other Bhaṭṭārakas Jagat Kīrti and Devendra Kīrti were also great lovers of literature and some manuscripts which were got written on the initiative of these Bhaṭṭārakas are preserved in the Āmer Śāstra Bhaṇḍār, Jaipur.

Nand Rāma was a non-Jaina poet. He wrote a Paccīsi in the year 1667 A.D. in the Āmer City. He gave his own description in the following lines :—

नंद खंडेलवाल अंवावति को वामी ।
मुत बलराम गोत है रावत, मत है कृष्ण उपासी ॥२४॥

Āmer remained the centre of Bhaṭṭārakas for a long time. The first who established the Bhaṭṭāraka Gadi in the year 1665 A. D. was Surendra Kīrti¹ and the other two Bhaṭṭārakas sat on this Gadi also in Āmer.

2. Ā V Ā N

It is an old town in the Tonk District. Previously it was a Jāgīr town. In the sixteenth century this place was a literary centre of the Jainas. Varāṅga Carita² of Bhaṭṭāraka Vardhamāna Deva was copied in the year 1527 A.D. In the year 1536 there had been a great Pratiṣṭhā ceremony of Jaina Tīrthankar Lord Neminātha under the guidance of Mandalacarya Dharmacandra. There is a big inscription in Jaina temple of Mahārājā [Surya Sena of Solanki dynasty. In it the names of the two princes namely Prathvi Rāja and Puraṇa Malla have been mentioned. On a small hill near town, three statues of Bhaṭṭāraka Prabhā Candra, Jina Candra and Dharma Candra were erected.

1. Bhaṭṭāraka Paṭṭāvali—Āmer Śāstra Bhaṇḍār, Jaipur.

2. Āmer Śāstra Bhaṇḍār, Jaipur.

Though it was an important centre there is no Grantha Bhandār at present in its temple, when its adjacent towns such as Dūṇi, Rājmaḥal and Uniyārā have some sort of manuscript collections. It is possible that the manuscript written in the village might have been removed by the Bhaṭṭārakas to some other places.

3, B A I R Ā Ṭ H

It is a town 41 miles to the north of Jaipur City. It was the capital of Virāṭa Rāja, King of the Matsya-deśa where five Pāṇḍavas lived in hiding for one year. The Pāṇḍu hill at Bairāṭh which has a cave called Bhimgupta, contains an inscription of Aśoka. In the 16th century, there was here a great Hindī scholar called Paṇḍit Rājmall. He composed Lāṭī Samitā on the request of Sāhu Phamen. At the same time the elder brother of Sāhu Phamen constructed a big Jaina temple.

तत्रायस्य वरो सुतो वरगुणो न्योताह्व सघाधिपो ।

येनैतेज्जिनमन्दिरस्फुटमिह मोत्तुंगमप्येदमुत ॥

वैराटनगरे निधाय विधिवत् पूजाश्च बह्वयः कृतः ।

अत्रामुत्र सुखमदः स्वयशसः स्तम्भसमारोपितः ॥

—Lāṭī Samhitā p. 73

And in the same temple Bhaṭṭāraka Somasena composed Rāma Purāṇa¹ in Śāk Saṁvat 1656 in which he described the town in the following lines :—

वैराटविषये रम्ये जितुरनगरे वरे मन्दिरे ।

पार्श्वनाथस्य सिद्धो ग्रन्थः शुभे दिने ॥

Manuscript of Gyānārṇava was copied in the year 1619 A. D. while Balbhadrā Purāṇa of Raidhu Kavi, a work of Apabhramśa language, was copied in the year 1673 A.D, by Śrī Prema Rāma on the request of Kusāl Singh. The first manuscript is in the Śāstra Bhandār of Jaina Tholia temple Jaipur while the latter one is in the Śāstra Bhandār of Jaina temple Pāṭodī of Jaipur.

4. B Ū N D I

Būndī is an old town of Rājasthān and is situated 20 miles west of Kotāh. Būndī was the capital of former Būndī State. The area of Kotāh, Būndī and

1. Āmer Śāstra Bhandār, Jaipur.

Jhalāwar is called Hāḍauti Pradeśa. For centuries the rulers of Būndī played a prominent part in this region and the mughal Empire.

Būndī also remained a literary centre for a long time specially in 17th, 18th, and 19th centuries. Padmanābha, a Rājasthāni poet of 17th century has given a description of the city in his work Yaśodhara Caupai :—

बूंदी इन्द्रपुरी जखिपुरी कि कुवेरपुरी,
रिद्धि सिद्धि भरी द्वारिका सी धरी घर में ।
बौलहर धाम घर घर में विचित्र वाम,
नर कामदेव जैसे सेव सुखसर में ।
ब्रापी बाग बाहूण बाजार बीथी विद्या वेद,
विबुध विनोद बानी बौले मुखि नर में ।
तहां करै राज राव भावस्यंघ महाराज,
हिन्दु धर्म लाज पातिसाहि आज करै में ।

Dilā Rāma was another Jaina Hindī writer of the 18th century. He wrote a description of Būndī in his 'Dilā Rāma Vilās' and 'Ātmadwādasi' which was completed in Sāmwat 1768 (1711 A.D.) as follows :—

वन उपवन चहु नदन से मधि, गिर मेर नदी गंग सम सोमहि बढावति ।
अतुल विलास में बसय सबै, धनपति धन भोन भोन रमातिय गावति ।
महल विमान समा सुग्मवि राजै, राव बुद्ध छंद जिम जाके निति लछिसआवती ।
ग्रन्थनि में मुनियन नैननि को अमिलास, पूजत लखै ते असी बूंदी अमरावती ॥

Dilā Rāma in his next work "Vrat Vidhāna Rāso" a work of describes 1740 A.D. the city in the following way :—

अहो बूंदी जी नग हाडा तता थान, राज करे बुधसिंह कुल मानु ।
पौन छत्तीस लीला करे, गड अरू कोट वन उपवन वास ।
महल तनाव देवल छात्रा, श्रावक धर्म चले बहु भाये ॥

In the end of the 18th century there was again a poet named Hīrā who composed Nemi-Vyāhalo in the year 1791 A. D. At the end of his work he has written some lines about Būndī which run as follows :—

1. Āmer Śāstra Bhandār, Jaipur.

2 to 3. Ibid.

मरल अठारासै परमाण, ता पर अडतालीस बखारण ।
 पीप कृष्ण पांचै तिथि आण, वार बृहस्पति मन में आण ॥
 बूंदी को छै महा सुभथान, तामें नेम जिमालय जान ।
 ती मध्ये पंडित वर भाग, रहै कवीश्वर उपमा गाय ॥

Apart from the original works, copies of several works were made. Manuscript of Samyaktva Kaumudī was copied in the year 1503 A.D. It was called by the name of Vrandāvati capital of Hāḍa Rājputs in a manuscript of Gyāna Sūryodaya Nāṭaka preserved in Āmer Śāstra Bhandār, Jaipur, Ātmānuśaṣan was copied in the year 1791 A. D. in Neminātha Jaina temple. Some of the manuscripts which were copied in the Būndī City are as follows :—

S. No.	Name of Manuscripts	Language	Year
1.	Rāma Vinoda	Hindī	1673 A.D.
2.	Carcāsāra Sangrah	„	1677 „
3.	Rāmapurāṇa by Somasena	Saṁskrit	1800 „
4.	Samavasaraṇa Pūjā	Hindī	1810 „
5.	Sudarsaṇa Carita by Vidyānandi	Saṁskrit	1816 „
6.	Ādipurāṇa by Sakalkīrti	—do—	1853 „
7.	Yaśodhra Carita	—do—	1854 „
8.	Nemi Purāṇa by Bhāgacanda	Hindī	1904 „

From the manuscripts found in the Śāstra Bhandār, it appears that in the past the city remained a great literary centre. There was every facility for scholars to write and copy out manuscripts. For this work the temples of Nāgadī (Neminātha) and Ādinātha were the main centres as in the Grantha bhandārs of these temples, implements for copying out the manuscripts have been found.

5. RANTHAMBHORE, ŚERGARH AND SAWĀIMĀDHOPUR

The fort of Ranthambhore was a centre of literary activity from the very beginning. There were several Jaina temples and one of them still exists there. The image of this temple is considered to be of the 12th century of Vikram Era. There is no Śāstra Bhandār at present but the copies of the manuscripts available in other Grantha bhandārs show that in the past this fort was a centre of literary

activity. Jinadatta Carita, an Apabhramśa work of Lākhu, was copied here in the year 1549 A.D. in Śāntinātha Jaina temple of the fort and presented to Bhaṭṭāraka Lalit Kīrti. Khidarkhān was then the Governor of the fort. The manuscript is preserved in the Grantha bhandār of Jaina Ṭholiā temple. Brahma Rāymall a famous Hindī poet of 16th century wrote Sripāla Rasa in the year 1583 A.D. According to him the Ranthāmbhore¹ was full of wealth in the time of Akbara, Emperor of Delhi. In this work he describes Ranthambhore in detail. Paṇḍit Jinadāsa lived near the Ranthambhore fort and wrote Holī Carita² in the year 1551 A.D.

Gachācāra Sūtra was copied in the year 1587 A.D. by Pūraṇamal Kāyastha in the fort. The manuscript is at present placed in the Śāstra Bhandār of Sūrāt.

After Ranthambhore, Sawaīmēdhapur was founded by Mahārājā Sawāi Mādhosīng in the year 1768 A.D. and the population which was previously on the fort settled down under the foot of the fort which is about 10 miles from here. Campārāma a Hindī scholar translated Bhadra Bāhu Carita in Hindī in the year 1811 A.D. He refers to himself³ at the beginning of the work.

1. हो रणथभ्रमर सोभो कविलाम, भरिया नीर तान चहुपास ।
वाग विहर वावडी घणी हो, घन कन संपत्ति तणो निधान ।
साहि अकवर राजह हो, सोभा घणी जिसो सुर पान ॥२॥

2. श्री रणस्तंभसद्गुर्गे समीपस्थे सखप्रदे ।
नानावृष्टैः समाकीर्णं सरोभि- सरुजंस्तथा ॥५८॥
जिनागारयुते रम्ये नवलक्षपुरे शुभे ।
वासिना जिनदासेन पंडितेन सुविमता ॥५९॥
दृष्ट्वा पूर्व्वकथामेकपंचाशतः ५१ः श्लोकसंयुताः ।
पुरे सेरपुरे जातिनायचैत्यालये वरे ॥६०॥
बभूवुः कथायणीतांमुमिति १६०८ः संवत्सरेतथा ।
ज्येष्ठमासे सितेपक्षे दशम्यां शुक्रवासरे ॥६१॥

3. देश दूदाहड मध्यपुर माधव सूवस्थान ।
जगतसंघ ता नगरपति, पातल राज महान ॥३॥
तहां वसै एक वैश्य शुभ हीरालाल सुजान ।
जाति श्रावक न्याति में, खंडेलवाल शुभजान ॥४॥
गोन भावसा फुनि घरे, परम गुनी गुण घाम ।
तिनके अति मति दीन सुत उपनौ चंपाराम ॥५॥

The place near Ranthambhore was also called Sherpur or Shergarh. Some population pertaining to the fort also lived under the foot. Bhāvasangrah¹ was copied in the year 1552 A.D. while Holi Reṇuka Carita² was copied in the year 1551 A.D. by Sah Karmaṇa and presented to Ācārya Lalit Kīrti.

In the manuscript of Pārśwanātha Cariu³ of Śrīdhara, Sherpur has been called as the Branch of Ranthambhore fort. Thus the Ranthambhore fort and its adjacent areas which are called Shergarh and Sawāimādhopur remained literary centre for many years.

6. C Ā K S Ū

Cāksū which was famous by the name of Campāvati in the ancient times remained a great centre of learning for a long time. Under the Solanki Ruler Rāmacandra and the feudatory ruler of Sangrāma Sinha it remained the seat of learning and Jaina literature flourished exceedingly. The earliest manuscript which was copied in Campāvati belongs to the year 1461 A.D. There are hundreds of the manuscripts which were copied here, are at present available in the various Bhandārs of Rājasthān. It was the birth place of the several scholars and poets. Nathmal, a Hindī, poet of 17th century describes city in his 'Vanka Cora Dhandatt Kathā⁴' as a prosperous town.

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1. Āmer Śāstra Bhandār, Jaipur.
 2. Śāstra Bhandār Jain temple Pāṭodi, Jaipur.
 3. Āmer Śāstra Bhandār, Jaipur.
 4. Śāstra Bhandār, Tholiā Jain temple, Jaipur.

पढ़सी सुणसी जे नर कोय, क्रम क्रम ते मुक्ति ही होय ।
 सहर चाटसू सुवस वास, तिहपुर नाना भोग विलास ॥२७७॥
 नवसे कूवा नवसे ठाय, ताम पोखरी कहा न जाय ।
 तामे बडो जगौली राव, सब लोग देखण को भाव ॥२७८॥
 पैडीत माहि बणी चौकोर, नीर मरे नारी चहुं ओर ।
 चकवा चकवी केल कराहि, वाधिक ताहि नहीं दुख दाय ॥२७९॥
 छत्री चौतरा बैठक घणी, अर मसजद तुरका की बणी ।
 चहुं धा रूप वृक्ष चहुं छाया, पंथी देखि रहे विस्माय ॥२८०॥
 चहुं धा घाट अधिक बग्याय, पीवै संग वछा अर गाय ।
 सहर बीचि तें कोट उन्नंग, ताहि बुरज अतिवणी सुचंग ॥२८१॥

Vūca Rāja a famous Hindī Jaina writer of the 16th century who also wrote more than 10 works in Hindī lived here some time. The manuscript of Samyaktva Kaumudi¹ was presented to him by Śrāvaka Kāmā and his wife Karmāde in the year 1525 A.D.

In Saṁvat 1583 (1526 A.D) Candra Prabha Carita² of Yaśah Kīrti was copied in this town then known as Campāvati. Rāṇā Sangrām Singh stated to be the ruler and Rao Rāma Candra as an Administrator. This manuscript exists at present in Āmer Sāstra Bhandār, Jaipur.

(4) Contd.....

चहुंवा खाई मरी सुभाय, एक कोस जाणी गिरदाव ।
 चहुंवा वगै अधिक बाजार, वसै वणिक् करै व्यापार ॥२८२॥
 कोई सोनो हथो कसै, कोई मोती माणिक लसै ।
 कोई बेचे टका रोक, केई बजाजी रोकै ठोकि ॥२८३॥
 कोई परचूना बेचे नाज, केई एकठे मेलै साज ।
 केई उधार दाम की गांठि, केई पसारी मांडे हाटि ॥२८४॥
 च्यार देव ए जिणवर तणा, ता महि विव बढो अति घणा ।
 करै महौछे पूजा सार, श्रावक लीया मव आचार ॥२८५॥
 बाई जती रहण को जाव, उनही हार दीजै करि भाव ।
 और देहरे वैमनु तणा, धर्म करै सगला आपणा ॥२८६॥
 नौरंगमाहि राज ते घरे, पौण छतीसों लीला करे ।
 कहूं चौवा चंदन महकाय, कहूं अगरजा फल विसाय ॥२८७॥
 नगर नायका मोना धरे, पानु नवु रचित बोनी करे ।
 अयो महर और नहीं सही, दुखी दनित्री दीसे नहीं ॥२८८॥
 हाकिम ते मदारखां सही, और जोर कोउ दीसै नहीं ।
 पाने परजा चाले न्याय, सीलवंत नर लाभ कहाय ॥२८९॥
 मवन् सतरामै पचीम, अपाड वदी जाणो वर तीज ।
 बारज सोमवार ते जाणि, कथा संपूर्ण भई परमाण ॥२९०॥
 पदमी नुगामी जै नर कोय, ते नर स्वर्ग देवता होय ।
 भूल चूक कहीं लिखयो होय, नयमल क्षमा करो सब कोय ॥२९१॥

1. संवत् १५८२ वर्षे फाल्गुण सुदी १४ शुभदिने श्रीमूलसंघे वलात्कारगणे सरस्वतीगच्छे नंद्याम्नाये श्रीकुन्दकुन्दाचार्यन्वये भट्टारक श्री पद्मनन्दिदेवातत्पट्टे भट्टारक श्री शुभचन्द्रदेवातत्पट्टे भट्टारकजितधन्वदेवातत्पट्टे भट्टारक प्रभाचन्द्रदेवा दाम्नाये चंपावतीनामनगरे महाराव श्री रामचन्द्रराज्ये खंडेलवालान्वये.....इदं शास्त्रं लिखाप्य कर्मक्षयनिमित्तं ब्रह्मवृचाय दत्तं ।
2. Āmer Sāstra Bhandār, Jaipur.

There is another manuscript of Sāgar Dharmāmratā¹ in the Śāstra Bhandār of Jaina Tērāpanthi temple Jaipur which was copied in Samvat 1585 (1528 A.D.). This manuscript also gives the same information about the city. But in the manuscript of Vaddhamāna² Kahā which was copied one year earlier than the manuscript of Sāgar Dharmāmratā, the ruler's name is Rāma Candra Solanki.

Cāksū was a literary centre in which there was a good arrangement for copying out the manuscripts and thus the town was the centre place of scholars. In the 15th, 16th and 17th century, several manuscripts were written and sent to various places of Rājasthān. Some of the manuscripts which were copied in this town are follows :—

(1) Upāsakādhyayān³ of Vasunāndi was copied in Samvat 1623 (1566 A.D.) At this time the town seems to have come under Āmer as name of the Ruler has been named as Bhārāmalla.

(2) Śat Pāhud⁴ with the commentary of Śrutasāgar was copied in the year 1537 A.D. The manuscript exists at present in the Āmer Śāstra Bhandār, Jaipur. This was also got written by Nāthamal.

(3) After eight years the above work⁵ was again copied in 1545 A.D. in the Pārśvanātha temple under the guidance of Mandalācārya Dharmacandra.

1. मंडलाचार्य श्रीधर्मचन्द्राम्नाये खंडेलवालान्वये चंपावतीवास्तव्ये रावश्रीरामचन्द्रसोलंकीराज्ये पाटणी गोत्रे साह कान्हा इदं शास्त्रं लिखापितं ।
2. संवत् १५८४ वर्षे चैत्र सुदी १४ शनिवारे पूर्वतक्षत्रे श्री चंपावतीकोटे श्री संग्रामस्य राज्ये राइ श्री रामचन्द्रराज्ये ।
3. संवत् १६२३ वर्षे पीष सुदी २ शुक्रवासरे श्री पार्श्वनाथचैत्यालये गढचंपावतीमध्ये महाराजाधिराज श्रीभारमलकछवाहाराज्ये श्रीमूलसंघे बलात्कारगणे सरस्वतीगच्छे कुंदकुंदाचार्यनव्ये.....एतेषां मध्ये इदं शास्त्रं लिखापितं शीलशालिनी देवगुरुभक्ति बहूश्रीजैसिरी अजिका श्रीमुक्तिदत्त ।
4. संवत् १५८४ वर्षे महासुदी २ बुधवारे श्रवणनक्षत्रे श्रीमूलसंघे बलात्कारगणे.....धर्मचन्द्रदेवाम्नाये खंडेलवालान्वये चंपावतीनगरे राठीडवंशे रावश्रीवीरमराज्ये बाकलीवालगोत्रे सं० तीकी भार्या दूनी.....पुत्र नथमल इदं शास्त्रं लिखापितं ।
5. संवत् १६०२ वर्षे वैशाख सुदी १० तिथौ रविवासरे उत्तराफाल्गुननक्षत्रे राजाधिराजशाहआलम राज्ये नगरचंपावतीमध्ये श्रीपार्श्वनाथचैत्यालये श्रीमूलसंघे नंद्याम्नाये बलात्कारगणे सरस्वतीगच्छे भट्टारकश्रीकुंदकुंदाचार्यनव्ये भट्टारकश्रीपद्मनन्दीदेवास्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाज्जन्द्रदेवास्तत् शिष्यमंडलाचार्य श्री धर्मचन्द्रदेवास्तदाम्नाये खंडेलवालान्वये....।

- (4) Śrīpāla Carita¹ of Paṇḍit Narsena was written by Vidyā Bhuṣaṇa in Saṁvat 1632 (1575 A.D.). The city has been named both as Cāṭsu and Campāvati.
- (5) Dharma Praśnottora Śrāvakācāra² was copied in Saṁvat 1633 (1576 A.D.) in Ādinātha Jaina temple. Mahārāja Bhagwāna Dāsa of Āmer has been stated as a Ruler.

7. S Ā M B H A R

Sāmbhar is a very old city in Rājasthān. It is situated at a distance of 7 miles from Phulera Junction in the Ājmer Division of Rājasthān. It was the capital of Sapāda Lakṣa³ and was called Śākambhari. It is situated on the lake side, now a days is known by the name of Sambhar Lake. It was under the Cauhāna Rājput⁴ till the 12th century. It remained a great political centre for about one thousand years and when Prithavi Rāja III was defeated by Mohammad Ghori, it ceased to be an independent State and fall successively into the hands of different rulers. Before the formation of Rājasthān it was under Jaipur and Jodhpur States.

In the 17th century there had been one Hindī Scholar Śāh Lohat who composed Yaśodhar Caupai⁵ in Saṁvat 1721 (1664 A.D.). He gave some description of Sāmbhar in the end of his book which runs as under :—

श्रीभागस्यंघ हिदंवानपति, छत्रतिलक सुभ सिरधस्यो ।

सांभरि नरेस राजे तखत, वखत दसुं दिसड धरचो ॥८॥

मही अडोल मेर सम राव, दिन दिन वधौ चौगिनी आव ।

चंद सूर धर सेप महेस, तौ लग राज भोगवो देस ॥९॥

धर धर वृधि वधावा होइ, कांन पड़्यो नविसुन जे कोई ।

तिनके राज सुखी सब लोग, जानै पान फून रस भोग ॥१०॥

In the Saṁvat 1786 (1729 A.D.) Ādipurāṇa⁶ of Jinasenācārya was copied by Ghisilāl,

1. Āmer Śāstra Bhaṇḍār, Jaipur.

2. Ibid.

3. Rājputānā kā Itihāsa by G. S. Ojha. p. 2

4. Praśasti of Harṣanātha Mandir of Śekhāwati of 973 A.D.

5. Āmer Śāstra Bhaṇḍār, Jaipur.

6. Ibid.

S Ā N G Ā N E R

Sāngāner, an old town of the former Jaipur State is 8 miles from Jaipur City. Before the foundation of the Jaipur City, it was a prominent business and literary centre of Rājasthān. It remained under the Rulers of Āmer. There is a Jaina temple called temple of Sānghījī which was constructed in the 12th century. This temple was a seat of literary activity. There were also other Jaina temples, manuscripts of which were transferred to Śāstra Bhandārs of Jaipur.

From 16th to 19th century the town remained a centre of literary activity. It was the birth place of several poets and scholars such as Khuśāl Canda Kālā (17th century), Jodhrāja Godikā (17th century) Kīśana Singh (18th century) etc. etc. Brahma Rāymallā, a 16th century poet, settled down here and composed some Hindī works. He describes Sanganer in his Bhaviṣya Datta Kathā about as under :—

देश ढूँडाहड सोमा घणी, पुजै तहाँ आलि मण तरणी ।

निर्मल तलै नदी बहु फिरे, सुख से बसै बहु सांगानेरि ।

चहुँ दिशि बणैया मला बाजार, भरे पटोला मोती हार ।

भवन उत्तुंग जिनेश्वर तरा, सीमे चंदवा तौरण धरा ।

राजा राजै भगवतदास, राजकंवर सेवहि बहुतास ।

Kishan Singh, a poet of 18th century lived here and wrote Kriyā Koṣa¹ in the year 1727 A.D. His other works are Punyāsrava Kathā Koṣa, and Caubisa Dandaka, etc. Poet Hemarāja also lived here for some time and after-wards he went to Kāmā where he composed Dohā Śataka.

1. सत्रहसै संवत् चौरासिया सु भादों मास,

वर्षा रिति श्वेत तिथि पुण्यो रविवार है ।

सतिविषा रिषि घ्रति नाम जोग कुंभ,

सप्तस्यंध को दिन समूहरत अति सार है ।

ढूँडारह देश जानं बसै सांगानेरि थानं,

जैसिह सवाई महाराज निति धार है ।

ताकै राजसमै परिपूरण की इह कथा,

भव्यन के हिरदै हुलास देनहार है ॥

In the 17th century Jodhraj Godikā was a prominent scholar. He wrote more than 10 works in Sāngāner. He wrote a good description of Sāngāner² in his Pravacanasār (1669 A.D).

The town was also centre of social reforms. The Terāpanthī sect among the Digambaras flourished here under the patronage of Amarcanda Godikā. Pannālāl who wrote Terā Pantha Khāndān, described the beginning of Ter. pantha in the following way:-

पहले एक दिगंबर जानो, तातै श्वेताम्बर निकसानो ।

तिन में ईकसि भई अति भारी, सो तो सब जानत नरनारी ।

ताही मांहि बहसि अब करके, तेरहपंथ चलायो अडि के ।

9. S Ā G W Ā R Ā

Sāgwārā is a town in the Dūngarpur District and is situated 26 miles south-west of the Dūngarpur City. It was the seat of the Jainas in that area and the Rulers of Dūngarpur were the patrons of Jaina religion. Dūngarpur and Sāgwārā were therefore centres of the Jaina literary activity. The installation ceremony¹ on Bhaṭṭāraka Gādī of Bhaṭṭāraka Dharmakīrti was performed here. He wrote Praśnottara Srāvakācāra, Pārśva Purāṇa. Sūkumāla Carita and Mūlācāra Pradīpa etc. Bhaṭṭāraka Sakal Kīrti² composed Ādinātha Purāṇa here.

1. नवहमै छवीस सुभ, विक्रम साक प्रमान ।

अरु भादों सुदि पंचमीं, पूरन ग्रन्थ बखान ॥

मुनय धरमहि सुख करन, सबन भूपनि सिरं भूप ।

मागस्यंघ जयस्यंघ सुव, रामस्यंघ सुख रूप ॥

ताकै राज सु चैन सौ, कीयो ग्रन्थ यह जोध ।

मांगानेरि-सुधान में, हिरदे धारि सुबोध ॥

जो कहै मेरी चूक त्वै, लीज्यो संत सुचारि ।

वरण छंद को देखि के, गुण श्रीगुण सुविचारि ॥

यहां मिश्र हरिनाम जो, रही सदा सुख रूप ।

ताकी संगत जो करी, पायो काव्य सरूप ।

1. Bhaṭṭāraka Paṭṭāvali of Śāstra Bhaṇḍār, Udaipur.

2. Sakal Kīrti Rāsa of Śāstra Bhaṇḍār, Udaipur.

haṭṭāraka Śubha Candra wrote his Pāṇḍava Purāṇa³ in the year 1551 A. D. in this city. Besides several manuscripts which were copied in Sāgwarā are at present preserved in the various Grantha Bhandārs. Some of the manuscripts written in this town, are as follows :—

- (1) Jiwandhar Rāsa¹ was copied in the year 1582 A.D. by Brahma Śekhar for his own reading.
- (2) Śabdārṇava Candrikā² of Bhaṭṭāraka Devendra Kīrti was copied in the year 1556 A.D. by Brahma Tejapāla.
- (3) Śadāvaśyak was got written by some Guṇa Candra in 1582 A.D. for his own reading.
- (4) There is a manuscript of Harivaṇṣapurāṇa in Udaipur Grantha Bhandār which was written here in the year 1628 A.D. A Gutakā now in Śāstra Bhandār, Ajmer was also written here in 1635 A.D.

A letter³ of historical importance was written in the year 1596 A.D. by Ācārya Guṇa Candra. Another such letter⁴ was written by the same Ācārya in which it is mentioned that Ācārya Sakal Candra established the Bhaṭṭāraka Gāḍi in this town.

10. MERTĀ

Mertā is an old town of Rājasthān. In Saṁskṛit it has been named as Mandāntak. According to the inscription of Vikram Saṁvat 894 Mertā was made a capital by the 8th predecessor of Nāgabhatta of Bāuk who was ruler of Māṇḍava. There are two inscriptions of the 12th century here. Though they are newly constructed but some of the images installed there are of the 14th century. Several manuscripts were written here and at present they exist in the various Bhandārs. Some of them are as follows :—

- (1) Harivaṇṣapurāṇa of Jinasenācārya was copied in the year 1516 A.D. This is at present in the Grantha Bhandār of Jaina Temple, Pāṭodī, Jaipur.

1. Āmer Śāstra Bhandār, Jaipur.

2. Śāstra Bhandār Sambhavanātha Temple, Udaipur.

3. to 5. Ibid.

- (2) In the year 1535 A. D. Ṣaṭkarma Granthāvacūri was copied in Mertā city. Rājādhirāja Viramdeva was the Ruler at that time. The manuscript is at present in the Parśvanātha Gyāna Bhandār Pātān.
- (3) Aṇuvrata Ratna Pradīpa¹ was written in the year 1538 A.D. by Muni Puṇya Kīrti. Mālde Rathore was the Ruler at that time.
- (4) Nandī Sūtra was written in the year 1572 A.D. by Caudhari Jodhpurā and at present exists in the Khambhāta Bhandār.
- (5) Saubhāgya Pancami Kathā² which was composed by Kanak Kuśala and was revised by Paṇḍit Padma Vijay and Bhīma Vijay in the year 1598 A D. was copied in the same year by the three scholars at the request of Vinajung Sundar.
- (6) Samyaktva Kaumudī was written in the year 1554 A.D. by Gyāna Tilak pupil of Karma Tilak for himself. This manuscript is at present in the Āmer Śāstra Bhandār Jaipur.
- (7) Vaiyākaraṇa Bhuṣaṇam³ was written in the year 1770 A.D. by Sundar Vijay and Mahipāla Carita³ was also copied in the year 1738 A.D.

The City was also known by the name of Mertā Garh and has been referred to by the same name in many manuscripts, two of which are as follows :-

- (1) Rīṣi Prakaranam⁴—it was written in the year 1551 by Caritrodaya.
- (2) Dīwālī Kalpa⁵ was copied by Muni Jaysingha in the year 1619 A.D.

Thus from the above references it may be stated that Merta was once remained a great literary centre.

EDUCATIONAL CENTRES

The importance of the Jaina Grantha Bhandārs is not only from the historical and literary point but they are equally important from the educational point also. These Grantha Bhandārs were great educational centres also. In the big

1. Śāstra Bhandār, Chāni.

2. to 4. Ibid.

5. Bṛihad Gyana Bhandār. Jaisalmer.

centres like Āmer, Ajmer, Jaisalmer, Nāgaur, Sāgwāra, Bīkāner, there were arrangement for imparting education to the adults and children. After primary education the students were taught Prākṛit and Saṁskṛit. At least for every Jaina child, primary education was socially compulsory and after completing this education, the students used to read Grammar, Koṣa, Kāvya, Dramas and boooks of Philosophy. The books on Grammar, Koṣa and Kāvya were not restricted to works written by Jaina authors only, but the famous books on Grammar like Sāraswata, Siddhānta Candrikā, Kātantra Rūpamālā etc. were also read. In lexicography, the books like Amar Koṣa and Nāmamālā of Dhananjaya were taught. In the Kavya literature, the Kāvyas written by poets like Kālidāsa, Bhārvi, Harśa etc. were often studied.

In this respect the services of Bhaṭṭārakas like Śubha Candrā² (1393 to 1450 A.D.), Jina Candra (1450 to 1514 A.D.), Prabhā Candra (1514 to 1523 A.D.), Sakal Kīrti (15th century), Śubha Candra, (16th century) Gyāna Bhūṣaṇa (16th century), Devendra Kīrti (17th century) etc. are remarkable. They were the main propogators of education. Under each of them there were hundreds of students getting education. Like Bhaṭṭārakas, Ācāryas also rendered same services towards 'enhancement of education.' There were hundreds of students under Ācārya Hema Candra receiving the education on various subjects. There was no systematic or classwise education but the students were educated on the basis of books.

In the Grantha Bhandārs, there are thousands of manuscripts which were presented to their Heads, so that they may be used by the students. Some of them are given below :—

(1) Candra Prabhā Carita³ of Śubha Candra was presented to Ānanda Rāma for Bhagwāndāsa, the pupil at the Śāstra Bhandār of Lālsot in the 18th century.

(2) Jiwandhar Carita⁴ of Śubha Candra was presented to Paṇḍit Padāratha for his study in the year 1579 A.D. at Sānkhanā Village by Sekha son of Śāh Udā.

1. The History of Rājputānā by G. S. Ojha Vol. I. p. 20

2. Bhaṭṭāraka Sampradāya by V.P. Johrapurkara.

3. Āmer Śāstra Bhandār, Jaipur Praśasti Sangrah p. 8.

4. Ibid p. 15

- (3) Pradyumna Carita of Som Kīrti was written by Ācārya Devendra Bhūṣaṇa for his own study and his pupils Dayā Candra, Vardhamāna Vimaldāsa, Daulati Rāma, Rīṣabha Dāsa, Gulab Canda, Bhagwāndāsa, Vīra Dāsa, Moti and Jagjiwan etc. in the year 1667 A.D. The manuscript is available in the Āmer Śāstra Bhaṇḍār at present.
- (4) Paṇḍit Śiromaṇi Keśodsāa got written from Shri Kāyastha Puranmala for his study, the manuscript of Bhaktamar Stotra Vritti¹ in the year 1579 A.D.
- (5) Padma Purāṇa of Raidhu was presented to one Jindo's wife by Śāh Agarmalla for her study. The manuscript was written by Paṇḍit Keso in the year 1599 A.D. at Rohtak. The manuscript is at present in the Āmer Śāstra Bhaṇḍār, Jaipur.
- (6) Srāvakācāra of Laxmi Candra was copied by Naina Sāgar for the study of Kesārī Singh at the Śāstra Bhaṇḍār of Jaina temple Pāṭoḍī Jaipur.
- (7) Yaśodhara Carita² of Brahma Jinadāsa was copied at Udaipur by Paṇḍit Rūpacanda for his own study in the year 1769 A.D.
- (8) Sāvaya Dhammadohā Panjikā³ was written for the study of Paṇḍit Laxman in the year 1498. He was the pupil of Bhaṭṭāraka Malli Bhūṣanā.
- (9) Bharat Bāhubali Carita⁴ in Hindī was written in Saka Saṁvat 1614 for the study of Sanghavi Bhojāni.

In this way there are so many manuscripts which were written for the Sādhus and their disciples. This system of presentation of the manuscripts to the monks and the students continued for a long time and thousands of the manuscripts

1. Āmer Śāstra Bhaṇḍār, Jaipur Praśasti Sangraha p. 44

2. Āmer Śāstra Bhaṇḍār, Jaipur.

3. Bhaṭṭārkiya Sampradāya p. 197.

4. Ibid. p. 286.

had been collected only due to this system. Thus we can say that the Grantha Bhandārs gave much help in the spread of education and at one time they remained the pillars of education.

MATERIAL FOR ART AND PAINTING

The Grantha Bhandārs of Rājasthān are equally important for illustrated manuscripts. The Jaina monks and Srāvakas both took great interest in beautifying the manuscripts. They were the lovers of art and painting. These illustrated manuscripts are useful for a study of the History of India miniature and paintings. There are three kinds of illustrated manuscripts namely those of palm leaves, paper and cloth. Besides these three main kinds, there are also wooden plates which have some coloured paintings. Illustrated palm leaf manuscripts are found only in Jaisalmer Bhandārs while the other kind of illustrated manuscripts are found in several Bhandārs and mainly in the Bhandārs of Jaipur, Mozmābād, Ajmer, Nāgaur, Bharatpur, Baswā and Būndī. Though there is not a big number of the illustrated manuscripts yet the material which is found in these Bhandārs of Rājasthān are sufficient to establish the importance of the Bhandārs regarding paintings and miniature.

PALM LEAF MANUSCRIPTS

In preservation of early paintings on palm leaves, the Jaisalmer Bhandār is the foremost one. Though this Grantha Bhandār was established in the 16th century the collection of the illustrated manuscripts throws light on the art of painting from the 12th to the 16th century. There are 35 illustrations in all and the 2 illustrations which are related to Assembly Hall of Jinadutta Sūri clearly shows that the old system of paintings of Elora gradually developed further. There are good many illustrations on the mixture of Budhistic and Jaina paintings. The illustrations on the life of Lord Neminātha reveal that the painters of the 12th century were not limited to the paintings of the portraits only but they were expert also in making other paintings. The most wonderful painting which has been found on the palm leaves relates to the illustration of Lotus Creeper. The date of this painting must be about 12th century. The system of this Patrika is just like the painting in Bharat and Bāhubāli Cand, but there is some special art in the ornaments. In one of the paintings, two ladies are shown enjoying boating¹.

1. Jaina Mainiature of Western India.

In the Jaisalmer Bhandār there is an illustrated manuscript of Kālikācārya Kathānak written on paper. The painting of this manuscript are extra-ordinarily beautiful. It contains folios only from 113 to 146. The folios from 1 to 111 relate to Kalpa Sūtra which is also fully illustrated. One manuscript of Kalikācārya Kathā written in silver ink is also illustrated. It has only 15 paper folios.)

There is another copy of Kalpa Sūtra which is written in silver ink and is full of paintings. A paper manuscript of Kalpa Sūtra written in golden is also fully illustrated. This was written in 1467 A. D. In the Thaharuśāh Bhandār of Jaisalmer, there is one manuscript of Kalpa Sūtra on palm leaves which was written in the year 1462 A. D. It was copied by the Minister Vacakera.

Besides the fully illustrated manuscripts following are the other illustrated plates which have been placed in the Jaisalmer Grantha Bhandārs :—

1. There is one plate in which five ceremonies of Lord Mahāvira have been depicted.
2. There is one plate in two parts on which lives of all the 24 Tirthankaras have been illustrated.
3. In one plate 'Jal Krīḍa' i. e. Water play has been shown. This plate is important from the point of animal study. In one portion of the plate fourteen dreams have been shown.
4. There is a life history depicted on one plate relating to Lord Ādinātha. It has been divided in two parts. In one part Lord Ādinātha after refusal of presents of elephants houses and ladies has been shown accepting the juice of Sugar, cane only. In the second part of the plate Kings like Nemi and Vinami are asking for wealth and money from Lord Ādinātha.

The Bikāner Grantha Bhandār also have some illustrated Patrikās written on scroks like Horoscopes. There is one illustrated circular letter which is 72 ft. in length and is preserved in the collection of Abhaya Jaina Granthalaya. This gives complete description of the Udaipur City. It has been prepared in an artistic way. There are another two illustrated circular letters which were issued from Bikāner. The first letter was prepared in the year 1744 A.D. In this letter a Parśwanātha Jaina temple has been painted with three Śikhars. Zorāwar Singh, the

Mahārājā of Bīkāner has been also shown in the painting. It is of 97½" x 9" size. The other illustrated letter was written in Saṃvat 1798 (1741 A.D.). It is an invitation letter sent to Jina Saubhāgya Sūri. The letter is 97 ft. in length and 11" in breadth. It is also a good painting.

Besides these two Grantha Bhandārs mentioned above, other Bhandārs of Rājasthān also contain illustrated manuscripts written on paper, maps and other illustrated material on cloth and a few paintings on wooden plates. A brief description of some of them is as follows :—

- (1) There is a manuscript of Ādipurāṇa written by Kavi Puṣpadanta in the 10th century. This manuscript was copied in the year 1404 A. D. On the 14th folio of this manuscript there is a painting of Marudevī, mother of Lord Rīṣabha Deva, the first Jaina Tīrthankar seeing sixteen dreams. The colour is still in good condition and it has been drawn on pure Indian style. The manuscript is in the Āmer Śāstra Bhandār, Jaipur.
- (2) The other fully illustrated manuscript written on paper is also Ādipurāṇa of Puṣpadant, an Apabhraṃśa poet of the 10th century. The manuscript is preserved in the Śāstra Bhandār of Jaina Terāpanthī temple of Jaipur. The most striking aspect of its composition is the enlarged pictorial area which extends horizontally in some cases to cover the entire length of the folio. The Persian convention of vertical penals was not adopted in these paintings. The background colour used is a bold lacquer red, and the other colours being confined to white, black, yellow, Jasmine and green.

In the words of Dr. Moti Cand in the treatment of the human figures, the stylistic distortion associated with the Western Indian School is noticeable, yet the movement is more dynamic and vigorous, the lively poses, mudras and general postures all adding to the flow of the narration. The drawing is angular, characterised by arched eye-brows, pointed nose, exaggerated chest and thin waist, the father eye protudes into space the end of the nearer extending to the ear.

The dresses of both men and women are simple and show a little variation. The women wear Choli, Chequered sari, a skirt and Chaddar. Their ornaments consist of heart shaped tiara, circular earrings, torque Churis, sismanya, Chudamani, necklaces and circular tilak on the forehead. Turban, Dupatta, chequered or striped dhoti are the dresses of the men.

Such a big illustrated and painted manuscript is not available any where. There are several paintings of the war and scenes of battle. The soldiers having swords in their hands are riding horses, elephants, chariots or marching on foot. They are wearing turbans on their heads and dupaṭṭas in their bodies.

Thus the significance of this manuscript for the history of the Indian painting is great, in as much as it indicates the important changes that were taking place in the indigenous traditions of Western Indian painting during the 15th and 16th centuries.

- (3) The Ādipurāṇa written by Ācārya Jinasena in Saṁskṛit is also illustrated and exists in the Śāstra Bhaṇḍār of Terāpanthī Jaina temple, Jaipur. The manuscript was written in the year 1606 A.D. i.e. 66 years after the painting of the manuscript mentioned in item 2. This manuscript contains more than 200 illustrations which are also fully based on the text. The style and drawings are to a great extent similar to the Ādipurāṇa of Puṣpadant but the beauty and refinement which are seen in that manuscript do not exist in these pictures. Some of the illustrations are only negative and in some paintings only a part of space has been left vacant. They are incomplete also. It appears that in the midst of the work either the painter died or the person who was interested in such work expired.
- (4) Illustrated manuscripts of Yaśodhara Carita are found frequently in the Jaina Śāstra Bhaṇḍārs of Jaipur, Mozmadabad and Nāgaur. Except Mozmadabad Bhaṇḍār all other illustrated manuscripts are on the work of Sakal Kīrti written in Saṁskṛit and illustrated manuscripts of Mozmadabad are of Apabhraṁśa works written by Puṣpadant & Raidhu.

Yaśodhara Carita relating to the Śāstra Bhaṇḍār of the Jaina temple Paṇḍit Lūṇakaraṇji of Jaipur is a manuscript of the year 1731 A.D. It was got illustrated by the founder of this temple namely Paṇḍit Lūṇakaraṇji himself. The first painting of the manuscript belongs to him in which he has been shown with his pupil Khīnvasiji. The manuscript contains 37 illustrations. Some of them are of the full size of the folios i. e. 11" x 4½" while others are on half of the portion of the manuscript. All the paintings are artistically depicted.

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1. पंडित श्री गोवर्धनदासजी तत् शिष्य पंडितजी श्री टोडरमलजी यसोदरचरित पुस्तकं चित्रितं ।

The manuscript of Yaśodhara Carita of Pārśvanātha Jaina temple of Jaipur is also fully illustrated. The date of writing the manuscript is not given but as the manuscript was copied for Pandit Toḍarmal who was a great scholar of 18th century, so it can be said that the date of manuscript is the 18th century. There are 55 illustrations in the manuscript, some of them are on full sheet while the others are on half sheet.

The dresses of the men are turbans of Moghul style having 'Kilang' in it, with earrings and necklaces in the ears and necks respectively. In the body they have 'angarkhi' some time chequered and some times plain coloured only. The angarkhi is encircle by a small Dupattā tied in the waist.

The women are dressed with a thin sari of various types such as chequered and coloured of transparent nature. They have put on a Choli and Lehangā. Their ornaments are earrings, nose rings, necklaces and bangles etc.

There are two manuscripts of Yaśodhara Carita fully illustrated in Mozabāda Śāstra Bhandār. Both are in Apabhraṃśa language written by Kavi Puṣpadanta and Raidhu. Out of two manuscripts one is incomplete. The paintings used in these manuscripts are similar to those of Ādipurāṇa. All the paintings are very beautiful and represent pre-Moghul art. The colour used in them is of such a permanent nature that they look as if they are painted today.

A fully illustrated manuscript of Ādityavāra Kathā of Bhāu Kavi written in Hindī exists in the Jaina Śāstra Bhandār of Ajmer. This is the first illustrated manuscript which is based on a story written in Hindī. The manuscript is of 18th century and contains more than 25 illustrations. All the paintings are duly influenced by art of the post-Moghul period.

The Bhaktāmar Stotra preserved in the Jaina temple of Terāpanthī is an illustrated manuscript written in the year 1826 A. D. It contains 48 paintings. Though the art used in these paintings is of later century, the colour and drawings are full of life. All the paintings are fully based on the text whatever is written in a particular stanza has been fully explained in the paintings. Even without reading of the original stanzas, the sense depicted in the paintings can be understood easily.

The another Bhaktāmar Stotra is in the Śāstra Bhandār of Bharatpur. It was written and painted in Bharatpur 23 years earlier. The paintings, designs and colours are similar to those preserved in the manuscript in the Jaina temple Terāpanthī. It appears that this manuscript was first written and then copy of illustrated manuscript of Bhaktāmar Stotra of Jaipur was made later on.

Besides the illustrated and painted manuscripts there are several manuscripts written in golden and silver ink. Such manuscripts though not available everywhere, are not very rare and can be seen in Grantha Bhandārs of Jaisalmer, Jaipur, Ajmer, Nāgaur, Bharatpur etc. In the Digambara Bhandārs we find the copies of Bhaktāmar Stotra and Tattvārtha Sūtra mostly while in the Śwetāmbar Bhandārs the illustrated manuscripts of Kalpasūtra. The Kalpasūtra manuscripts, written in golden ink are also in the collection of the Digambar Bhandārs. There are two manuscripts in the Grantha Bhandār of Baswā. Some of them have artistic designs and beautiful borders. The borders in some of the manuscripts in the Śāstra Bhandār of Nayā Mandir, Jaipur, in which every folio of the manuscript is decorated with colourful borders, are excellent.

Among the newly discovered illustrated manuscript is a Guṭkā containing small works written both in Saṁskrit and Hindī. It was written in the year 1789 A.D. Originally this Guṭakā belonged to the Grantha Bhandār of Ādinātha temple, Būndī but at present it is in the possession of Śrī Kesarimal Gangwāl of the same place. There are 72 paintings in the manuscript. All the paintings are influenced by the Moghul Art. Men are shown wearing turban with Dupattā and Dhoti. They are putting on various ornaments like Necklace etc.

The sādhus are shown naked having one wooden pot called Kamandalu in their left hand and Pichi in their right hand. The sādhus other than Jains are painted in various dresses. Some are having beard and Jaṭā on their head.

Animals such as Lion, Bear and Monkey are painted in the same colour as they are found.

There are paintings of various of marriage ceremonies beginning from bethrothal where a Paṇḍit is performing Tilak Ceremony on the forehead of bridegroom. In the marriage mandap, the bridegroom is shown. One man and lady are sitting by their side. In other paintings, the bridegroom is shown taking bride bound with red rope. There was purdāh system during those days.

In the Śāstra Bhandār of Pāṇḍya Lūṅkaraṅgi there are individual pictures painted either on cloth or on paper. Some paintings pertain to the Mantra Śāstra while others are of Gods and Goddesses. Some of them are Jwāla Mālīnī, Bhairava, Padmāvatī, Padmaprabha, Kalikadevi, Narsinghavatār, Ganeśa, Dharmendra Padmāvatī etc. These are on paper.

TREASURE HOUSES OF EARLIEST WRITTEN MANUSCRIPTS

The importance of these Grantha Bhandārs are not only that these have thousands of manuscripts, but also on the basis that these Bhandārs are the centres

for earliest written manuscripts, whether the manuscript is on palm leaves or on paper. The Jaina Grantha Bhandārs possess earliest written manuscripts. The earliest manuscript written on palm leaves is of Samvat 1117 i.e. 1060 A.D. The name of the manuscript is Ogha Nirjukti Vratti composed by Droṇācārya. The original book is in Prākṛit while the commentary is in Saṁskṛit. The Praśasti of the manuscript is as follows :—

संवत् १११७ मंगलं महाश्री ॥छ॥ पाहिलेन लिखितं मंगलं महाश्री ॥छ॥

Now we shall give some important Praśastis from the year 1060 A.D. to 1457 A.D. available in the Grantha Bhandārs of Jaisalmer and written on palm leaves :—

- (1) Pancasāra Prakaraṇa Laghu Vratti : The manuscript was written in the year 1064 A. D. by Jasodhara. It is preserved in Brihad Gyāna Bhandār, Jaisalmer. The praśasti runs as under :—

संवत् ११२१ ज्येष्ठ सुदि ११ बुधदिने जसोधरेण लिखितम् ॥

- (2) Kuvalayamālā Kathā of Udyotan Sūri was written in the year 1082 A.D. The work is in Prākṛit and has 254 folios of 25½" x 2" size. In the Praśasti only name of the year has been mentioned.

संवत् ११३६ फाल्गुन वदि १ रविदिने लिखितमिदं पुस्तकमिति ।

- (3) Kāvyaadarśa of Kavi Daṇḍi was copied in Samvat 1161 i. e. 1104 A. D., in the month of Bhādrapad. The manuscript is upto the third Pariccheda.

इतित्यशयकवेराचार्यदण्डिनः कृतौ काव्यादर्शो दुःकरदोषविभागो नाम तृतीयः परिच्छेदः ॥ संवत् ११६१ भाद्रपदे ।

- (4) Āvaśyaka Nirjutti of Bhadra Bāhu in Prākṛit was copied in the year 1109 A.D. by Lihavaha. Mahārājā Jaya Singh Deva was the ruler at that time. The Praśasti is as follows :—

संवत् ११६६ पौष बुदी ३ मंगलदिने महाराजाधिराजत्रैलोक्यगण्डश्रीजयसीधदेव-विजयराज्ये लिहवेहेन लिखितं ।

- (5) Guru Parvāḍi of Palha Kavi is a manuscript of the year 1114 A.D. written in Pattan City under the rule of Jaisingh Deva. This manuscript was copied by Brahma Candragani. This work is Apabhramśa and is still unpublished. The Praśasti is as follows :—

संवत् ११७१ वर्षे पत्तनमहानगरे श्री जयसिंहदेवविजयराज्ये श्री खरतरगच्छे योगीन्द्रयुग-
प्रधानवसतिवासिनां श्रीजिनदत्तमूरीणां शिष्येण ब्रह्मचन्द्रगणिनां लिखिता ॥ ॐ ॥
शुभ भवतु । ॐ श्री पार्वनाथाय नमः ॥

- (6) In the year 1128 A. D. Vipāka Sūtra Vratti of Abhaya Devācārya was written by the copyist Sodhala in the Anhila Pattan. The praśasti is as follows:—

संवत् ११८५ ज्येष्ठ सुदि १२ शुके दिने श्रीमदणहिलपाटने लेखक सोढलेन
लिखितिमिति ।

- (7) An another manuscript of Vipāka Sūtra was written in the year 1129 A. D. at Anhila Pattan. The manuscript contains folios 259 to 285 of $29\frac{3}{4}$ " x $2\frac{3}{4}$ " size. The praśasti given at the end of the manuscript is as follows:—

संवत् ११८६ आश्विन सुदि ३ भौमे । अद्यह श्रीमदणहिलपत्तने ।

- (8) In the year 1135 A.D. Jaya Kīrti Sūri's Chandonuśāsana was written. It is in Sanskrit.

संवत् ११९२ आषाढ सुदि १० जनी लिखितमिदमिति ।

- (9) In the year 1138 A. D. Bhagwati Sūtra Vratti of Abhaya Devācārya was written by Bandi Rāja. It contains 225 folios of 26" x 21" size. The praśasti is as follows:—

संवत् ११९५ श्रावण सुदी ६ शुके लिखितं च लेखक बंदिराजेन ।

- (10) Praśna Vyākaraṇa Sūtra Vratti by Abhaya Devācārya was written by Kaparda son of Cānda Hari in the year 1144 A.D. at Muṇḍahāṭa village. The praśasti of the manuscript is as follows:—

संवत् १२०१ वैशाख वदि १२ मुंडहाटाग्रामे चांडहरिसुतेन लेखक कपर्देन नामा धम्म
कथासंग वृत्ति लिखितमेतत् मंगलं महाश्री ।

- (11) The famous Paum Cariya of Ācārya Vimāla Sūri is a manuscript of the year 1147 A. D. written under the rule of Jaysingh Deva. This is the earliest manuscript of this work so far available in any of the Grantha Bhandār. The praśasti of the manuscript is as follows:—

संवत् ११९८ कार्तिक वदि १३ ॥ छ ॥ महाराजाधिराजश्रीजयसिंघविजयदेवराज्ये
मृगुकच्छमनवस्थितेन लिखितेयं मिल्लणेन ।

- (12) Samvegarāṅga Śālā of Jina Candra Sūri was written in the year 1150 A.D. This is a voluminous work containing 348 folios. The manuscript was copied in Vaṭapadrak. The praśasti runs as follows :—

संवत् १२०७ वर्षे सुदि १४ गुरौ अद्ये ह श्रीवटपद्रोकदंड. श्रीवोसरि प्रतिपत्तौ संवेगरंगशाला पुस्तकं लिखितमिति ॥छ॥

- (13) The manuscript of Upadeśapada Prakaraṇa with commentary of Vardhamāna Sūri was written in the year 1155 A.D. at Ajmer. At this time Mahārājādhirāja Vighra Deva was the ruler. The praśasti is very much important as this is a link in the history of Ajmer City. Praśasti of the manuscript is as follows :—

संवत् १२१२ चैत्र सुदि १३ गुरौ अद्ये ह श्रीअजयमेरूदुर्गे समस्तराजावलिविराजित परम भट्टारकमहाराजाधिराजश्रीविग्रहदेवविजयराज्ये उपदेशटीका लेखीति ॥छ॥

- (14) Svapna Saptatīkā Prakaraṇa was written by Śāntamati Gaṇi pupil of Jinadatta Sūri in Samvat 1215 on ninth day of the Māgha month i.e. in the year 1158 A.D. The manuscript contains 15 folios. The The praśasti is as follows :—

संवत् १२१५ माघ सुदि ९ बुधे पुस्तिका लिखितमिति ॥छ॥ श्रीमत् जिनदत्तसूरिसिष्याः सज्जाय शांतमतिगणिन्याः पुस्तिका श्री ॥

- (15) The manuscript of Candra Prabha Swāmi Carita of Yaśodeva Sūri was copied in the year 1160 A. D. by Paṇḍit Abhaya Kumār belonging to Brāhminagacha :—

संवत् १२१७ चैत्र वदि ६ बुधौ ॥छ॥ श्री ब्राह्मणगच्छे पं० अमयकुमारस्य ।

- (16) Upadeśamālā Prakaraṇa and Puṣapamālā Prakaraṇa of Maldhāri Hemcandra Sūri is a manuscript of the year 1165 A.D. In the praśasti only the name of the Vikram Era is given :—

“संवत् १२२२ पौष वदि १”

- (17) Nandi Durga Pada Vratī of Śri Candra Sūri in Saṁskrit was written in the year 1169 A. D. by Palhana son of Maṇḍani. This was got written by Guṇa Bhadra Sūri :

संवत् १२२६ वर्षे द्वितीय श्रावण सुदि ३ सोमि अद्ये ह मंडनीवास्तव्य श्री जाल्योवरगच्छे मौढवंसे श्रावसुकदेवसुतेत ले० पल्हेणेन लिखिता । लिखापिता च श्री गुणभद्रसूरिभिः ॥छ॥ मंगलमस्तु ॥

- (18) Bhagvatī Sūtra was written in Samvat 1231 i. e. 1174 A.D. by Dhaṇa Candra in the month of Vaiśākha. The manuscript contains 348 folios of $29\frac{3}{4}$ " x $21\frac{1}{2}$ " size. The praśasti is as follows :—

भगवई समत्ता ॥छ॥ ॐ ॥छ॥ संवत् १२३१ वैशाखवदि एकादश्यां गुरो अपराह्णे
धणचंद्रेण लिखितमिति ।

- (19) The manuscript of Vyavahāra Sūtra of Bhadrabāhu Swāmi in Prākṛit was written in the year 1179 A. D. on the 10th day of Śrāvaṇa month at Anhila Pattan by Sādhu Jina Bandhura :—

संवत् १२३६ ॥ श्रावण वदि १० शुक्ले अद्येह श्रीमदणहियाटकस्थितेन साधु
जिनबंधुरेण कर्मव्ययार्थं लिखितमिति ।

- (20) The manuscript of Mahāvīrā Carita of Guṇa Candra Sūri written in Prākṛit prose and poetry is of the year 1185 A.D. The praśasti runs as follows :—

संवत् १२४२ कार्तिक सुदि १३ गुरो ॥छ॥
विक्रम निवर्णकाले वाया लहिए य वारस सएय ।
कात्तिय तेरसिए गुरुवासरे सोहण मुहुत्ते ।
ससारोयतरियं समत्य परिहरियं ।
सिरवीरनाहचरियं लिहियमिएणं सुमणवुहेण ॥छ॥

- (21) The manuscript of Bhava Bhavanā Prakaraṇa of Maladhari Hem Candra Sūri is of the year 1203 A.D. written at Anahila Pattan under the rule of Mahārājādhirāja Bhimadeva. The copyist of the manuscript was Mohad son of Mahīpāla who was living at Kansa village. The Praśasti is as follows :—

संवत् १२६० वर्षे श्राम्बण सुदि १४ गुरावद्येह श्रीमदणहिलपाटके महाराजाधिराज
भीमदेवकल्याणविजयराज्ये तत्पादपद्मोपजीविनि महामात्य राण श्रीचाचाकः श्रीश्री
करणादिसमस्तमुद्राव्यापारान्परिपंथयतीत्येवं काले प्रवर्त्तमाने रुद्रपल्लीयश्री.....
देवसूयदिजेन भवभावनावृत्तिपुस्तकं विषयपथके कांसाग्रामवास्तव्यं लेख० मोहडपुत्र
महिपालेन भव्याधरैः शुद्धाक्षरैश्च लिखितमिति ॥छ॥ शुभं भवतु

- (22) Bhagvatī Sūtra Vratti of Abhayadevācārya was written in the year 1217 A. D. at Prahalādanpur. It contains 435 folios of $29\frac{3}{4}$ " x $21\frac{1}{2}$ " size.

संवत् १२७४ वर्षे प्रथमज्येष्ठ वदि ७ शुक्ले प्रल्हारदत्तपुरे भगवतीवृत्तिपुस्तकमलेखीति ॥

- (23) Daśavaikālika Sūtra Vratti of Hari Bhadrā Sūri was written in the year 1232 A. D. by Ṭhakur Kumār Singh of Sādhā who was related to Mālavanśa of Stambha Tirthanagar. There are five manuscripts written by the same scholar in the Jaisalmer Bhandār. The praśasti is as follows :—

संवत् १२८६ फाल्गुण सुदि ४ सोमे स्तंभतीर्थनगरनिवासिना । श्री श्रीमालवंशोद्भवेन
ठ. साढासुतेन ठ. कुमारसिंहेन दशवैकालिकश्रुतस्कंधवृत्ति १ निर्युक्ति २ सूत्र ३
पुस्तकं लेख्यांचक्रे ॥

Thus from the above praśastis written at the end of the manuscripts it is clear that earliest written manuscripts on palm leaves are available in Jaina Grantha Bhandārs. In this respect Grantha Bhandārs of Jaisalmer are only the place in Rājasthān, where palm leaf manuscripts of ancient times are available.

PAPER MANUSCRIPTS

1. The earliest written manuscript on paper has been found in the Grantha Bhandār of Digamber Jaina Terāpanthī Baḍā Mandir, Jaipur. This is a manuscript of Pancāsti Kāya of Ācārya Kunda Kunda in Prākṛit and copied in the year 1272 A.D. It was written in Yoginipur-an old name of Delhi when Gayāsuddin Balban was the emperor. The praśasti is as follows:—

संवत् १३२६ चैत्र बुदी दशम्यां बुधवासरे अद्येह योगिनीपुरे समस्तराजावलिसमालंकृत
श्री गयासुद्दीनराज्ये अत्रस्थितअग्रोतकपरमश्रावक जिनचरनकमल.....!

2. There are several manuscripts which were written in the 13th, 14th and the 15th Centuries and at present are in the collection of various Bhandārs. On the basis of this it may be concluded that before the 13th Century all the manuscripts were used to be written on palm leaves. Some of the manuscripts written on paper may be described here.

The manuscript of 'Triśasti Śalākā' Pursuṣa Carita of Hemacandra Sūri pertains to the year 1328 A.D. There is a descriptive praśasti which gives full information about the author and the date of writing.

3. In the year 1334 A.D. Uttar Purāṇa, the second part of Mahāpurāṇa of Puṣpadant was written also in Yoginipur when Mohmmad Śāh was the emperor. The manuscript was copied by Vāhad Rājadev son of Gandharava. The praśasti of the manuscript is as follows:—

संवत्सरेऽस्मिन् श्रीविक्रमादित्यगताब्दाः संवत् १३६१ वर्षे ज्येष्ठ वृदि ६ गुरुवासरे
अद्येह श्रीयोगिनीपुरे समस्तराजावलिशिरोमुकटमाणिक्खचितनखरश्मौ सुरत्राणश्री
महम्मदसाहिनाम्निमहीं विभ्रतिसति अस्मिन् राज्ये योगिनीपुरस्थिता अग्नोत्कान्वय
नमःशशांक सा० महिपालपुत्रैः जिनचरणकमलचंचरीकैः सा. खेतू फेरा साढा महाराजा
रूपा एतैः । सा० खेतू पुत्र गल्हा आजा एतैः । सा० फेरा वीवा हेमराज एतैः धर्म
कर्मणि सदोद्यमपरैः जानावरणीयकर्मधयाय भव्यजनानां पठनाय उत्तरपुराण
पुस्तकं लिखापितं । लिखितं गोडान्वय कायस्थ पंडित गंधर्व पुत्र बाहडराजदेवेन ।

4. After its one year the manuscript of Kātantara Vyākaraṇa with the commentary of Vidyānandī was copied by Yasah Kirtigaṇi pupil of Jina Candrasuri when he was staying at Devarājpur. The manuscript is at present in the Jaisalmer Sāstra Bhandār.
5. Vahad Rājdeva who was the copyist of the manuscript of Uttarpurāṇa also wrote Kriyā Kalāpa in the year 1342 A.D. at Yoginipur under the rule of same emperor Mohammad Śāh. The manuscript exists in the Āmer Sāstra Bhandār, Jaipur.

संवत् १३६६ फाल्गुनसुदी ५ शुक्रवासरे श्रीयोगिनीपुरे सुरत्राणश्रीमन्महम्मदसाहिराज्य-
प्रवर्त्तमाने काष्ठासंधे त्रयोदशविधचारित्रपात्रमट्टारकनयसेनः तस्य गिष्यमट्टारक
दुर्लभमेनः तस्याध्ययनाय पुस्तकमिदं प्रतिक्रमणवृत्ते लेखयित्वा दरबारचैत्यालय समीपस्थ
अग्नोत्कान्वय परमश्रावक सागिया इति पुरुषसज्जेन पाटणवास्तव्य.....तोमडपुत्रेण
मीमनाम्ना पंचम्युद्यापनं कृतं देवगुरुणां प्रसादात् शतायुर्भूयात् पंडितगंधर्वपुत्रेण
बाहडदेवेन लिखितमिति शुभां ।

6. There is manuscript in the Sāstra Bhandār of Dhānmandī, Udaipur which was written in the year 1313 A. D. This is a manuscript of Sarwārth Siddhi of Pūjyapāda written by the same scholar Vāhad Rājadeva son Pt. Gandharava at Yoginipur. The praśasti of the manuscript is as follows:—

संवत् १३७० पौष वृदि १० गुरुवासरे ॥ श्री योगिनीपुरस्थितेन साधूश्रीनरायण सुत मीम
सुत श्रावक देवघरेण स्वपठनाय तत्त्वार्थवृत्तिपुस्तकं लिखापितं । लिखितं गोडान्वय
कायस्थ पंडित गंधर्व पुत्र बाहडदेवेनेति ॥

7. In the Śāstra Bhandār of Khandelwāl Mandir, Kāmā there is a manuscript of Pāṇḍava Carita of Devprabha Sūri copied in the year 1397 A.D. It was copied by Vayararseṇa for Muniprabha Sūri. The praśasti is as follows:—

संवत् १४५४ वर्ष ज्येष्ठ सुदि सप्तमी शुक्रवारे श्री पाण्डवचरितं वयरसेणेन लिखितं
महाहडीयगच्छे श्रीमुनिप्रमसूरीणां योग्यं ॥

8. Parmātma Prakāśa of Yogindn (8th Century) exists in the Śāstra Bhandār of Pāṇḍya Lūnkarāñji of Jaipur. It is a manuscript of the year 1400 A.D.

There are several manuscripts written in the 14th and 15th centuries in the Grantha Bhandār, and one or two manuscript of this period are easily available in most of the Grantha Bhandārs.

Thus the Jaina Grantha Bhandārs are of great value from the point of earlist written manuscripts. In this respect they are incomparable to others and inspite of frequent destruction of the manuscripts there are still manuscripts from 11th Century.

TREASURE HOUSES FOR NON-JAINA WORKS

The Grantha Bhandārs are not only the treasure houses for the books written by the Jaina writers but they are also the good centres for the manuscripts written by the scholars other than Jāinas. The Sādhus and also the house-holders made no difference while collecting the manuscripts for these Bhandārs and they collected giving them the same importance to the manuscripts written by non-Jaina scholars also. Some of the manuscripts are also such which are available in these Jaina Bhandārs alone. In this respect the Granth Bhandārs of Āmer, Jaipur, Nāgaur, Bikaner, Jaisalmer, Kotāh, Būndī and Ajmer are important.

The Jaina scholars not only saved the manuscripts from destruction but also wrote commentaries, Vrittis, and Bhāṣyas on them. They translated them into Hindī and gave full support for their wide circulation.

The manuscripts relating to the subjects of Kāvya, Kathā, Vyākaraṇa, Āyurveda, Jyotiṣa and subjects of other general interest are found in good number. Manuscripts even on the religious subjects based on the Smritis, Upniṣadas, Saṁhitās, Brahmanas are also available in the collection of these Bhandārs. There are about 500 manuscripts only in Jaina Śāstra Bhandār of Mandir Pāṭoḍī Jaipur on the above subjects.

The manuscript of Kāvya Prakāśa of Mammaṭa written in the year 1158 A. D. exists in the Jaisalmer Bhandār. It was written in Anhilpattan when King Kumārpāla was the ruler. The end of the book is as follows:—

समाप्तोऽयं काव्यप्रकाशः काव्यलक्षणम् । कृतीः राजानकमम्मटालकयोः । संवत् १२१५
अश्विन सुदी १४ बुधे अष्टमे श्रीमदणहिलपाटके समस्तराजावलीविराजितमहाराजाधि-
राजपरमेश्वरपरममहाराज उमापतिवरलब्धप्रासादप्रौढप्रतापनिजमुजरणांगणविनिर्जित
शांकमरिभूपाल श्रीकुमारपालदेवकल्याणविजयराज्ये पंडित लक्ष्मीधरेण पुस्तकं
लिखापितम् ।

The manuscript is on palm leaves.

The another manuscript of Kāvyaadarśa of Someśvar written on palm leaves is available in the Granth Bhandār of Jaisalmer and pertains to the year 1216 A.D. A very old paper manuscript also exists in the Āmer Śāstra Bhandār, Jaipur. One more commentary by Guna Ratan written on this book, is in the Hari Sāgar Gyāna Bhandār, Lohāwat-Jodhpur.

The manuscript of Kāvyaṭlankāra composed by Kavi Rudraṭa with a commentary of Nemi Sādhu is available in Jaisalmer Bhandār. It is a copy on palm leaves of the year 1149 A.D. The end of the manuscript is as follows:—

इति श्वेताम्बरविरचिते रुद्रटालंकारटिप्पणके चित्राध्यायः पंचमः समाप्तः । मंगलं
महाश्री ॥ संवत् १२०६ आपढ वैदि ५ गुरुदिने लिखितमिति । शुभमस्तु सर्वकल्याणम् ।

Another manuscript on paper with a commentary of the same scholar, Nemi exists in the Āmer Śāstra Bhandār, Jaipur.

A manuscript of Vakrokti-Jivita of Kuttaka Kavi written in 14th Century is preserved in the Grantha Bhandār of Jaisalmer at number 328. The manuscript is written on palm leaves.

Kavyaṭlankāra of Vāmaṇ with a commentary written by the author himself is available in the Grantha Bhandār of Jaisalmer at serial number 333. It is a palm leaf manuscript while the paper manuscript is at the Śāstra Bhandār, Nāgaur. It is a manuscript of 15th Century. A palm leaf manuscript of Kāvya Mīmāṃsā of Rāja Śekhara written in the year 1159 A.D. is in the Grantha Bhandār of Jaisalmer. The end of the manuscript is as follows:—

इतिमिदो महाकविः ॥ इति राजशेखरकृती काव्यमीमांसायां कविरहस्ये प्रथमेऽ-
धिकरणे कालविभागो नाम समीक्षा अष्टादशोऽध्यायः ॥ इति समाप्तं चेदं कविरहस्यं

प्रथममधिकरणमष्टादशोऽध्यायः ॥ छ ॥ शुभमस्तु । लेखकपाठकयोः । मंगलमहाश्री
॥छ॥ ॥छ॥ संवत् १२१६ फाल्गुन वदि ६ सोमदिने ॥ छ॥ ॥छ॥

Palm leaf manuscript of Alankāra Sāra Sangraha also called Udbhaṭāṭalankāra of Udbhaṭa who flourished in the Court of King Jayapāla of Kashmir is available in the Jaisalmer Bhandār. It is with the commentary of Pratihārendra Rāja. The manuscript belongs to the year 1107 A.D.

Vyakti Viveka Kāvyaṭalankāra of Rājānak Mahim in Samakrit is preserved in the Jaisalmer Bhandār. The manuscript is on Palm leaves and is of the 13th Century.

All the Kāvya written by the poets like Kālidāsa, Māgha, Bhārvi, Harṣa, Halayudha, Bhāṭṭi etc., are available in the Granth Bhandārs of Āmer, Nāgaur, Jaisalmer and Bikāner. The copies of manuscripts of each such Kāvya are more than one and in some of the Bhandārs they reach even 20.

There is a manuscript of Raghuvaṇṣa of Kālidāsa written on palm leaves of the 14th Century in the Grantha Bhandār of Jaisalmer. Manuscripts of commentaries written by Guṇaratan Sūri, Caritra Vardhana and Mallinātha, Samayasundar, Dharma Meru and Śānti Vijay (1610 A.D.) are also in the collection of the Bhandārs of Jaisalmer, Bikāner, Jaipur and Nāgaur. Raghuvaṇṣa and Kumārsambhava, of Kālidāsa are also popular among the Jains. In every Bhandār we find one or two manuscripts of them. There are 13 manuscripts of Raghuvaṇṣa in the Grantha Bhandār of Digambara Jaina Terāpanthī Mandir, Jaipur. All the manuscripts of Meghadūta with the commentary of Mallinātha are available in the collection of Abhaya Granthālāya, Bikāner.

The manuscript of Naisādhā Carita of Harṣa Kavi written in the year 1321 A. D. on palm leaves is preserved in the collection of Jaisalmer Bhandār. In the same way manuscripts of other Kāvya such as Bhāṭṭi-Kāvya, Kavi-Rahasya of Halāyudha with the commentary of Ravidharma and Anargha Rāghava of Murārī are available in the collection of Jaisalmer Grantha Bhandārs.

Commentary written by Prakāśavarṣa on Kirātārjunīya of Bhārvi is a rare manuscript. Prakāśa Varṣa wrote that he was a son of Harṣa of Kāśmīr. One manuscript of this is in the Jaisalmer Śāstra Bhandār. The manuscript of Jaipur Bhandār is beautiful and correct one.

There are six manuscripts of Śiśupālavadha of Māgha in the Grantha Bhandar of Terāpanthī Mandir Jaipur and one of the manuscript is of the year 1438 A.D. Even earlier manuscript of the same Kāvya exists in the Grantha Bhandār of Jaisalmer.

Kirnāwali of Udainācārya with a commentary of an unknown writer is in the collection of Āmer Śāstra Bhandār. Manuscript of Sāṅkhya Saptati written by Ācārya Kapila also exists in the same Bhandār. This is a manuscript dated 1370 A.D. In the Jaisalmer Śāstra Bhandār Sāṅkhya Saptati Bhāṣya by Gaudpada is preserved. This is a manuscript of 1143 A.D. on palm leaves.

Commentary on Sāṅkhya Sapatati called Sāṅkhyatatwakaumudi of Vacaspati Misra is also preserved in the same Bhandār and the Sāṅkhya Sapatati of Ishwār Krisna is also in the collection. All the manuscripts are of 11th and 12th Centuries.

A manuscript of 'Patanjala Yoga Darśana Bhaṣya' of Vacaspati Harṣa Misra and Vyās Rīṣi are preserved in the Granth Bhandār of Jaisalmer. A 12th Century manuscript written on palm leaves of Prasasta Pāda Bhāṣya also is preserved in the Jaisalmer Bhandār. In the same Bhandār we also find the following early manuscripts:—

- (1) Nyāya Bindu of Acārya Dharma Kīrti with a commentary of Ācārya Dharmottarpāda. The manuscript is of 13th Century.
- (2) Commentary on Nyāya Kāndli of Śrīdhar Bhaṭṭa written in the 13th Century.
- (3) A manuscript of Khāndan-Khanda-Khādyā of Sri Harsa of 1234 A.D.
- (4) Manuscript of Gautamīya Nyāya Sūtra Vratti written in the year 1151 A.D.
- (5) Manuscript of Nyāya Siddhānt Dīpaka with a commentary of Saśidhara is available in the Bhaṭṭārkiya Grantha Bhandār of Ajmer.

The dramas written by great poets such as Kālidāsa, Murārī, Viśākha Datta and Bhaṭṭa Nārāyaṇa are preserved in the various Grantha Bhandārs. In the Śāstra Bhandārs of Jaisalmer, the manuscript of these dramas are of very early dates. Some of the early manuscripts are as follows:—

1. A manuscript copy of Mudrā Rākṣasa Nāṭak of Viśākha Datta prepared in Samvat 1314 i. e. 1257 A. D. is there. It contains a commentary also. The end of the work is as follows:—

संवत् १३१४ वर्षे लौ० आपाद वदिशनी अद्येह श्रीवामनस्यत्यां स्थित महं० देवह
मुन उ० आनाशितेन पुस्तकं लिखितमिति । शुभं भवतु लेखकपाठकानां अवेपामेव ।

2. The manuscript of Veni Samhāra of Bhaṭṭa Nārāyaṇa is of the 14th Century.
3. The manuscript of Anargha Rāghava Nāṭak of Murārī Kavi of the 14th Century is preserved in the same Bhandār. Another manuscript with a commentary of Maladhārī Nārāyaṇa Sūri is also available in the same Bhandār.
4. The manuscript of Prabodha Candrodaya Nāṭak of Kṛṣṇa Misra is of 1261 A.D. The praśasti of the manuscript is as follows :—
संवत् १३१८ वर्षे सुदी ६ रवी अद्येह श्री भृगुकच्छे सा० मह० देयड सुत ठ० आसादी-
त्यस्य स्वार्थे प्रबोधचन्द्रोदयं नाटकं लिखितं । शुभं भवतु लेखकपाठकयोः ।
5. An old Vāsava Dattā Ākhyāyika of Mahākavi Subandhū written in the year 1150 A. D. exists in the Grantha Bhandār of Jaisalmer. The manuscript was written by Ācārya Yaśodhar under the rule of Govinda Candra. The praśasti of the work is as follows :—
इति महाकविसुबन्धुविरचिता वासवदत्ता नाम कथा समर्थिता ॥ संवत् १२०७ श्रावण
वदि १४ सोमे रूद्रपल्लीसमावासे राजश्रीगोविन्दचन्द्रदेवविजयराज्ये श्री यशोधरेण
आचार्याणां कृते लिखितेयं वासवदत्तेति ।
6. One manuscript of 'Cakrapāṇivijay Mahākāvya' of Laxmidhara Bhaṭṭa of 14th Century is available in the Grantha Bhandār of Jaisalmer.
7. A copy of Vratā Ratnākar. of Bhaṭṭa Kedāra copied in the 14th Century exists in the Grantha Bhandār of Jaisalmer. In the same Bhandār a palm leaf manuscript of Līlāvati Kathā written by Bhūṣaṇa Bhaṭṭa son of Kutuhala Kavi is preserved. It is a manuscript of 1208 A.D.

On the other subjects like Ayurveda, Jyotiṣa, Grammar and Koṣa etc. there is a large number of manuscripts in these Bhandārs and some of them are very early written.

Thus the study and survey of these Grantha Bhandārs are very much important not only for tracing out the works written by Jaina writers but also for works which are written by the non-Jaina scholars.

HINDĪ & RĀJASTHĀNĪ WORKS

Also for the collection of Hindī and Rājasthānī works written by non-Jaina writers, these Grantha Bhandārs are of great importance. Bhandārs situated in

villages even contain the valuable Hindī manuscripts. Manuscript of Prithavirāja Rāso, one of the most famous works of Hindī language are found in the Jaina śāstra Bhaṇḍārs of Cūrū, Kotāh and Bīkāner. In the same way the manuscripts of the famous Hindī work of Viśāl Deva Rāso were written by Jaina Sādhus and are preserved in the Jaina Grantha Bhaṇḍārs. In the Abhaya Granthālaya of Bīkāner there are nine manuscripts of this work. In the Khartargacchā Jaina Śāstra Bhaṇḍār of Kotāh, there is a manuscript of Viśāldeva Rāso of 1320 A.D.

On the work of Kṛiṣṇa Rukmaṇi Veli there are about seven commentaries by Jaina scholars. Several manuscripts of this work are found in the Jaina Grantha Bhaṇḍārs of Jaipur, Būndī, Ajmer and Mozamabad.

Rasikprīyā is also included in the collection of the Jaina Grantha Bhaṇḍārs. Hindī commentaries of Kuśaldhīra and Keśavadāsa are also preserved in them.

Two manuscripts of Jaitesi Rāso which is said to have been written on Rao Jaitesi, Bīkāner Ruler, are in Abhaya Granthālaya, Bīkāner. Various historical works such as Vachavat Vanśāvali of Kavi Sānkur and Rasa Vilāsa of Cāraṇa are also available.

Old manuscripts of Vaitāla Paccisī, Vilhan Carita Caupai by Delha and Vikramaditya Caupai by Lāl are also preserved in the Jaina Grantha Bhaṇḍārs.

In the same way the works written by some poets such as Kabīrdāsā, Gorakhnātha etc. are also available in the Jaina Grantha Bhaṇḍārs. There is one Guṭakā in the Śāstra Bhaṇḍār of Bāḍā Mandir, Jaipur in which small works of 35 poets belonging to Gorakhanātha sect are written.

Manuscripts of Madhu Mālī Kathā written by Śrī Caturbhujadāsa are found in these Grantha Bhaṇḍārs in good number. There is a manuscript in the of Bāḍā Mandir Jaipur which contains 911 stanzas, the highest number found even in any Grantha Bhaṇḍār.

Manuscript copies of Simhāsana Battīsī written by the various authors are available in the Grantha Bhaṇḍārs of Jaisalmer, Āmer and Bīkāner. In the Grantha Bhaṇḍārs of Jaisalmer, manuscript of this work written by Sanghavijay in the year 1621 A. D. is available. Several manuscripts on the story of Dholāmārū is also preserved in these Bhaṇḍārs.

There is a manuscript of Mādhavānāl Prabandha Kathā written by Ganpati in the Śāstra Bhaṇḍār of Būndī. It was composed in the year 1537 A.D. and the manuscript is of the year 1596. This is a very good work in Dohā metre containing 2457 verses.

CHAPTER VI

MATERIAL FOR RESEARCH

SCOPE FOR RESEARCH IN THE JAINA GRANTHA BHANDĀRS :

The Jaina Grantha Bhandārs of Rājasthān are the great store houses of manuscripts written on Palm leaves, paper and clothes. There are more than one lac manuscripts housed in these Bhandārs. They deal with a large variety of subjects. There is perhaps no topic on which no literature is found in these Bhandārs. If the Jaina scholars did not write any work on a particular topic they collected works of other scholars for the sake of study. It is a matter of great pleasure that the collection of manuscripts was made only from the point of view of collection of the best and useful material without prejudice to works by non-Jaina authors. Due to their great love for literature, thousands of copies of works written by the leading non-Jaina scholars have found place in these Bhandārs.

These Bhandārs have not been thoroughly examined so far. Their catalogues have not been prepared in most cases, and if prepared, they are not on scientific lines, Indian scholars are in dark about the usefulness of most of these Bhandārs. Works on Literature of Saṃskṛit, Prākṛit, Apabhraṃsa, Hindī and Rājasthānī and other allied Indian languages are in such a large number that there is great scope for research on several topics. The contribution of Jaina scholars to the Indian languages has not yet been acknowledged properly. Their contribution to every sphere of knowledge is important. It should not be regarded as merely sectarian and therefore unimportant. There are hundreds of works written in Prākṛit language. As a matter of fact the command of Prākṛit literature belong mostly to the Jaina scholars. There is a great scope for research on the various works of this language. Moreover most of the works written in this language form a part of the collection of Rājasthān Bhandārs and hence they are alone the proper centres for Research. Works on all subjects such as Āgama, Kāvya, Drama, Kathā and some scientific subjects are found in this language. As a matter of fact Prākṛit language was the language of the people for more than one thousand years.

To the Saṃskṛit language the contributions of Jaina scholars is also great. On every aspect of Saṃskṛit literature Jainas have written works such as Kāvya, Stories, Purāṇas, Joytiṣa, Āyurveda etc. From the 4th Chapter of this book it would be clear that Jaina scholars have contributed greatly to the literary activity of our country. There are also poets like Jainaseana, Guṇabhadra, Vardhamāna Bhaṭṭāraka, Somadeva, Vīranandi, Hemcandra, Sakalkīrti etc. who contributed hundreds of works to this language. There is no subject on which Jaina Scholars have not written. But if we see history of Saṃskṛit literature we shall find that their works are not sufficiently acknowledged except that a few references are given here and there. Besides original works the Jaina authors have written commentaries on works written by non-Jaina authors. The commentary on Anargha Rāghava Nāṭak by Maladhārī

Nāra Candra Sūri is one of them. The manuscripts written by the non-Jaina Scholars are safe in Jaina Bhandārs and some earlist manuscripts written by them are also preserved. There are hundreds of Kāvya's, some of them are of high order, Campu literature written by Jaina Scholars, can be compared with the works written by non-Jaina authors. In the field of scientific literature also such as Grammer, Jyotiṣa and Āyurveda, the contributions of Jaina scholars are of great importance and require thorough research.

As regards Apabhraṃsa literature, mostly the Jaina works hold the field. In order to have a correct knowledge of the developement of Hindi literature, works written in Apabhraṃsa have to be studied. Works written by the great poets like Svayambhu, Puṣpadant, Vira, Nayanandi, Amar Kīrti, Dhanpāl, Sricandra, Hemcandra, Dhahila and Raidhu etc., cannot be ignored as their works are masterpieces of this language. Apabhraṃsa was popular for about 6 to 7 hundred years. About 30 years ago there was a notion that whole of the Apabhraṃsa literature has been either destroyed or has disappeared. But this presumption of the scholars was made without seeing the Jaina Grantha Bhandārs. Now all the scholars have admitted the importance of this literature and are trying to study it. Besides 8 to 10 works which have been published more than 100 are still unpublished. Then there is also a great scope for research in this sphere of literature.

As regard Hindi, Rājasthānī and other provincial languages, the Jaina scholars equally shared in the enhancement of literature. There were Jaina scholars who took initiative in writing their works in Hindi. They wrote Hindi works when writing in Hindi was looked down by the scholars. If the Svāyambhu's work "Paumcariu" is admitted as the first Hindi poem then it was from 8th century that Jaina scholars began to serve Hindi. There are several Jaina scholars who wrote masterpiece work in those days. In the Jaina Śāstra Bhandārs of Rājasthān and and specially in the Bhandārs of Jaipur, Ajmer and Nāgaur, Bikāner and Udaipur a large literature written in Hindi and Rājasthānī language is available. These works have not been properly classified. The oldest work written in Brijbhāṣa is Pradyumna Carita, written by a Jaina scholar in Samvat 1411 j. e. 1354 A. D. Older than this no work has been found so far written in Brij language. In the same way Jinadatta Carita, a work of 1296 A. D. has just been discovered in a Jaina Granth Bhandār of Jaipur. It is the first work in which date of composition is given. There are several works written by Jaina scholars on subjects like story and other allied subjects. If we count the Hindi works written by Jaina scholars, the number will not be less than one thousand. In this way there is a great scope for research on this side also. It is certain that without taking these works into consideration the true history of Hindi and Rajasthani cannot be written and for such a research, in the Jaina Grantha Bhandārs

of Rājasthān are the centres of attraction, where works on each subject whether old or new are preserved.

As already stated the Jaina scholars who had been in Rājasthān wrote several works in Apabhraṃśa Prākṛit, Saṃskṛit, Hindī and Rājasthānī. There works are preserved in good number in these Bhaṇḍārs. Most of such works are still unpublished and in some cases even their existence is not known to the scholars. In the days of political ups and downs when education was not as widespread as today, the scholars served the public by writing several works in various languages. We shall now give a description of some of the outstanding Rājasthānī authors along with their works. We will classify them as follows:—

- (1) Prākṛit and Apabhraṃśa Writers.
- (2) Saṃskṛit writers.
- (3) Hindī and Rājasthānī authors.

PRĀKRIT & APABHRAṂŚA WRITERS

1. PADMANANDI :

The writer of Jambu Dwīpa Pragnapti in Prākṛit was a Rājasthānī scholar. He was a descendent in the line of Veernandi and pupil of Bālanandi. The work 'Jambudwīpa Pragnapti' was written at Baran Nagar, a sub-divisional Head-quarter of Rājasthān. At that time Sakti Kumār was the ruler of Mewar. In those days Bāran was under the Mewar State. No date of its composition is given but probably it was composed in vs 805 i. e. 748 A. D.¹ The author has described the prosperity and wealth of Bāran. Sakti Kumār had been stated to be the ruler of the city.²

2. HARIṢENA :

Hariṣeṇa was a resident of Cīṭṭor. His father's name was Goverdhana. Dhakkāḍa was his caste which originated from 'Sri Ujapur'. Once the poet went to

1. Introduction to Purāṇana Vākya Sūci p. 67.

2. शारणागुणगणकलिओ, शारवइ संपूजिओ कलाकुशलो ।

वाराणसरस्त पहु शरुत्तमो, संतिभूपालो ॥१६६॥

पोवखरणिवाविपउरे, बहुमवन विहसिए परमरम्मे ।

राजरासंकिण्णो, धराधण्णसमाउले दिव्वे ॥१६७॥

'Acalpur' where he composed his famous work 'Dhamma Parikkhā' in Samvat 1044 (987 A.D.).¹

His work remained very popular for long and was read with great interest. Several manuscripts are preserved in the Grantha Bhandārs of Rājasthān and specially at Āmer and Nāgaur Bhandārs. The work is still unpublished.

The work is divided into 11 Sandhis in which more than 100 stories have been told. The poet was a great lover of Mewār and its beauty. At one place he has given a beautiful description.

जो सिंहिर सिंहण केवकारइल्लु, सरि तडि रहट्ट जव सेयगिल्लु ।
 तरु कुसुमगंव वासिय दियंत, रीसेस सास संपुंण्ण च्छित्त ।
 चय वण कोइलाराव रम्मु, वर सर सारस वय जणिय पेम्मु ।
 भिस किसलय पासायण तुट्ट हंस, मयरंद मत्त अलिउल्ल रिणघोस ।
 करवंद जाल किडि विहियतोमु, वण तरु हल सडण्णगण पोसु ।
 कय सास चरणु गो महिसि महिमु, उच्छ वण पद रिसियरस विसेसु ।
 तप्पाणंदिय दीण वेदु, थल रिणलिरिण सयण गण पहिय तंदु ।
 वर सालि सुगंधिय गंधवाहु, तवखणि सक्काटविय सुय समूहु ।
 रिणयडत्थ गाम मंडिय पएसु, जणावय परिपूरिय जाम कोसु ।
 रिउ जोग सोक्ख रंजिय जणोहु, गय चोर मारि भय लद्ध सोहु ।

घत्ता

जो उज्ज्जणहि सोहड, खेयर मोहड, वल्ली हरहि विलासहि ।
 मणि कचण कय पुराणहि, वणण खणणहि पुरहि स गोउर सालहि ॥

—Dhamma Parikkhā 11-1

१. इय मेवाडदेसे जणसंकुले, सिग्गिजपुर रिण्णाय धक्कण कुले ।
 गोवद्धण नामे उप्पत्तउ, जो सम्मत्त रयण संपुत्तउ ।
 तहो गोवद्धणामु पिय धणवह, जा जिणवर मुणिवर पिय गुणवह ।
 ताई जणिउ हरिसेण गामे सुउ, सो संजाउ विवुह कइ विस्सुउ ।
 मिरि चित्तउ चोवि अचलउरही, गुड रिण्णकज्जे जिणहर पउरहो ।
 तहि छंदाचंकारपसाहिय, धम्मपरिक्ख एह ते साहिय ॥ २६.

—Dhamma Parikkhā 11-26

विद्वक्ख रिण्ण परिक्ख कालह, अय गय वरिस सहस चउतालए ।

3. Dhanpāla :

Dhanpāla was a famous poet of Apabhraṃśa. His work 'Bhaviṣyattakahā' was first discovered by Dr. Jacobi in Ahmedābād with the help of a Jaina monk. It was published later on by Royal Academi Munich. It was also published in Gack, Orintal Series, 1923. The poet while giving his account only mentioned his caste as Dhakkad and his mother and father's name¹ as Dhanasiri and Mayesar. He was proud of his knowledge so he has addressed himself as the son of Saraswati. (सरसइ बहुलद्ध महावरेण). Hariṣeṇa, the writer of Dhamma Parikkhā was also of this caste. According to the inscription of Śrī Tejpal of Delwāda, there is a mention of Dhakkad caste. Harisena wrote that Dhakkad caste originated from Siriujpur which seems to be the old name of Sironj, an old town in Rājasthān in the Kotāh district, now transferred to Madhya Pradeśa. But according to Dhamma Parikkhā, Sriujapur is in Mewār which has been mentioned clearly in the following line :—

‘इय मेवाड देस जरा संकुले गिरि उजपुर गिगय धक्कड कुले’

Bhaviṣyattakahā remained very popular among the Jainas for centuries. Manuscripts of this work are found in several Bhandārs of Rājasthān. There are 10 manuscripts only in one Āmer Śāstra Bhandār, Jaipur. This shows its wide popularity. He was a 10th century scholar.

4. HARIBHADRA SŪRI :—

He was a great scholar of Prākṛit and Saṃskṛit. He belonged to Cīṭṭor. He wrote commentaries on the Anūyogadvāra Sūtra, Āvaśya Sūtra, Daśavaikālika Sūtra¹ Nandi Sūtra², Pragnāpanā Sūtra. He also wrote Anekānta Jaya Patākā³ and Anekānta Vāda Praveśa⁴ in which he not merely presented the Jaina Philosophy of Anekānta but criticised the current philosophical systems. He is also the writer of Samarāicca Kahā. It is a big romance in mixed prose and verse. His Dhūrtā Khyāna is a good satire on popular Hinduism. It is still unpublished. Haribhadra's

1. धक्कड वरिण वंसे माएसरहो समुब्भविण ।

घणसिरिहो वि सुवेण विरहुउ सरसह संभविण ॥

—Bhavisayatta Kahā

1. Published in D. C. P. Series No. 47. Bombay 1918.

2. Published by R. K. Sāmsthā, Ratlām 1928.

3. Published by J. G. Series, Bhāvnagar.

4. Published by Hema Candra Sabhā. Ratlām 1919-series No. 3.

other philosophical works are Yogabindu¹ and Yoga Draṣṭi Samuccaya² which is a valuable synthesis of old Jaina ideas and those of Pātanjali and Vyāsa.

5. MAHEŚVAR SŪRI :

He was also a Rājasthānī Scholar, and wrote Gyāna Pancami Kathā³ in Prākṛit which contains 10 stories. He was a 10th century scholar. He also wrote Sanyama Manjari Kathā⁴ in Apabhraṁśa. It is interesting to find in these books many old folk tales dressed and presented in Jaina Garb. The first work is still unpublished.

SAMSKRIT WRITERS

1. SIDHARSI :

Sidharsi, pupil of Dūrgāśwāmin was a Rājasthānī writer belonging to Mewār. He completed commentary on Updesamālā and Upmiti Bhava Prapanca Kathā⁵ at Bhilla Māla in the year 905 A.D. It is as much a work of Philosophy as of poetry and is one of the finest allegories. His other work is Candra Kevali Carita. It was composed in the year 917 A. D. i. e. 12 years after Upmiti Bhava Prapanca Kathā.

2. Āśādhar :

Originally Āśādhar was a Rājasthānī scholar and Mandalgarh was his birth place⁶. But due to continuous attacks of Śhahabuddin Gauri, he was compelled to leave Rājasthān and settled at Dhārā Nagari. He was one of the greatest.

1. Published in J.D.P.S. Series, Bhāvnagar, 1911.

2. Published in D.C.P. Series No, 12. Bombay 1913.

3. Brahad Gyān Bhaṇḍār. Jaisalmer.

4. Published in the G.O.S. in the year 1918.

5. Published in D.L.P. Series No. 46, Bombay.

6. श्रीमान्ति सपादलक्षविषयः शाकम्भरीभूषण
स्तत्र श्रीरतिधाममण्डलकरं नामान्ति दुर्गमहन् ।
श्रीरत्न्यामुदपादि तत्र विमलव्याघ्रे खालान्वया
च्छ्रीसल्लक्षणातो जिनेन्द्रसमयश्चालुराशाघरः ॥१॥

scholars of his time and wrote several works on various subjects. He wrote commentary on Aṣṭāṅga Hridaya, Kāvyaṅkār and Amar Koṣa but unfortunately these are not available at present in any of the Jaina Bhaṇḍārs in Rājasthān. Ādhyātma Rahasya¹ which is considered to be his lost work was discovered in Bhaṭṭārkiya Śāstra Bhaṇḍār Ājmer. This is a very good work in Saṁskṛit dealing with Ādhyātma. Similarly Saṁskṛit commentary on Āradhanāsāra written by him has been discovered in the Śāstra Bhaṇḍār of Jobner temple. It is a work of the 13th century written for his pupil Nayancandra. His other works are Sāgara Dharmāmṛita, Angāra Dharmāmṛita, Pratiṣṭhā Pāṭha, Jinasaahasranāma Stotra. Cemmentary written by him on Bhopāl Caturvinśatika has also been recently discovered in Śāstra Bhaṇḍār, Jain temple, Pāṭodī, Jaipur. All the works written by him are very popular.

3. BHATTĀRAKA SAKAL KĪRTI:—

Sakal Kīrti was one of the most famous Bhaṭṭāraka of his time. He was born in Sāmvat 1443 (1386 A.D.) at Pāṭan. His name was Pūna Singh or Pūran Singh². He was married at the age of 14 and took to the life of a Jaina monk in the year 1425 A.D.³ when he was 39-years old from Bhaṭṭāraka Padmanandī. He established a seat of Bhaṭṭāraka at Dūngarpur in the 1435⁴ and became the first Bhaṭṭāraka. He was a great scholar of Saṁskṛit and Hindi and wrote several works

1. हरपी सुणीय सुवाणि पालह, अन्य ऊअरि सुयर ।
चौऊदत्रिताल प्रमाणि पूरइ, दिन पुत्र जनमीउ ॥१४॥
सुमवेला अवलोकि जन्म, पुत्री ज्योति लखीय ।
मेलवि सजन सहू कोई पूनशंघ नाम ठवीय ॥१५॥

—Sakal Kīrti Rāsa

2. चउदय व्यासीय संवति कुलदीपक नरपाल संघपति ।
डूंगरपुरि दीक्षा महोछव तीणि कीया ए ॥३॥

—Sakal Kīrti Rāsa

3. श्री सकलकीरति सहगुरि सुकरि दीधी दीक्षा आणंदभरि ।
जयजयकार सयलि सचराचरुए गणधर ॥४॥
चउदसिवाणविहऊ लटि नरपाल पुरिगलीपि ।
कोटि पटाचारिज पद संस्थापिया ए गण ॥५॥

—Sakal Kīrti Rāsa

in both the languages. Some of the works are Ādipurāṇa, Uttarpurāṇa, Purāṇsāra, Śāntipurāṇa, Pārsva Purāṇa, Mahāvīra Purāṇa, Mallinātha Purāṇa. Yaśodhara Carita, Dhanyakumār Carita, Sukumal Carita, Solah Kēraṇ Pūjā, Sukti-Muktāvali and Karma Vipāka¹.

He travelled throughout Udaipur, Dūngarpur and Gujarāt. He led a Jaina Sangh to Gīrnār and performed a great Pratiṣṭhā ceremony in Junāgarh².

4. BHATṬĀRAKA BHUWN KIRTI :

He was a pupil of Bhaṭṭāraka Śakal Kīrti and stayed as Bhaṭṭāraka at Dūngarpur for 19 years (1451 to 1470 A. D.). He was a great scholar and wrote several works in Hindī. Some of his famous works are Jīwandhar Rāsa³, Jambu Swāmi Rāsa⁴, Rātri Bhojan Varjan Rāsa⁵ Kalāvati Carita⁶, Cintāmaṇi Pārswanātha Stotra⁷. He was a great spiritual leader of his time and travelled in most of the parts of Rājasthān. The works written by him are still unpublished.

1. आदिपुराण उत्तरपुराण शांति-पास-वर्द्धमान-मल्लि-चरित्र ।

आदि यशोधर धन्यकुमार सुकुमाल सुदर्शन चरित्र ॥२७॥

पंचपरमेष्ठी गंधकुटीय अष्टानिका गणधर भेष ।

सोलहकारण पूजाविधि गुरिए सविप्रगट प्रकाशिया तेय ॥२८॥

मुक्तिमुक्तावलि क्रमविपाक गुरि रच्यो डाईण परि विविध परिग्रंथ ।

भरह संगीत पिगल निपुणगुरु गुरुड श्री सकलकीरति निग्रंथ ॥२९॥

2. जूनिगढ गुरु उपदेसिहं सरिवर बंध अतिसव ।

मखि ठाकर अदराज्य स्यंध राजि प्रासाद मांडीउए ॥२०॥

मंडलिक राड बहू मानीउ देश वदेशि ज व्यापीयु ।

पीनलमड आदिनाथ थिर थापीया ए ॥२१॥

3. Granth Bhandār Terāpanthī Jaina Temple, Jaipur.

4. Ibid.

5. Ibid.

6. Grantha Bhandār Tholia Jaina Temple, Jaipur.

7. Ibid.

5. BRAHMA JINDĀSA :

He was the younger brother and pupil of Bhaṭṭāraka Sakal Kīrti. He refers in most of his works to the name of Bhaṭṭāraka Bhuwan Kīrti with great respect. He lived with him for a long time. He also mentions the name of his Guru in most of his works. Dūngrpur seems to have remained the main centre of his literary activities. He was a good scholar of Saṁskrit, Hindī and Gujraṭī. He wrote more than 50 works both in Saṁskrit and Hindī. Harivaṁśa Purāṇa, Padam Purāṇa, Jāmbū Swāmi Caritra, Vrat Kathā Koṣa, Ādinātha Purāṇa, Śrenika Caritra, and Yaśodhar Carita, are some of his Saṁskrit works which are read with great interest by the Jainas. Hanumat Rāsa,¹ Holi Rāsa, Karma Vipāk Rāsa, Jambu Swāmi Rāsa, Ārādhana Rāsa, Srīpāla Rāsa, Sudarśan Rāsa, Nāgakumār Rāsa, are some of his Hindi works, which are also read by Jainas with great interest and as such they are in several Grantha Bhaṇḍārs of Rājasthān, and at Āmer Śāstra Bhaṇḍār and Udaipur Śāstra Bhaṇḍārs in particular.

6. BHAṬṬĀRAKA GYĀNA BHUṢAṆA :

He was also a great Saṁskrit and Hindī scholar, and was the 4th in Bhaṭṭāraka line. He sat on the Bhaṭṭārka Gādī in the year 1475 A.D. after that he left that seat and devoted his time to the writing of works. He travelled in Mewār and various other parts of Rājasthān and preached to the public. He was greatly respected by several rulers of Rājasthān, and Gujraṭ. He wrote works such as Tattva Gyāna Tarangani, Siddhānt Sār (Bhāṣya) Ādisvar Phāga and commentary on Nemi Nirwan Kāvya. He completed Tattva Gyāna Tarangini in the year 1503 A.D. Ādisvar Phāga describes the life of Sri Ādinātha and runs in both, saṁskrit and Hindī. Prākṛit commentary on Gomaṭṭasār was also got written by him in the year 1503. At present it is available in the Śāstra Bhaṇḍār of Mozmābād.

7. PANDIT RĀJ MALL :

Pandit Rājmall was a learned scholar of Saṁskrit and Hindi. He belonged to Bairāth, an old town of Rājasthān 70 miles from Jaipur on Jaipur-Delhi Road.

1. श्रीसकलकीरति गुरु प्रणामीनि भवनकीर्ति भवतार ।

ब्रह्मजिगदास एणी परिभणि, पढंता पुन्य अपार ॥७२७॥

He was a scholar of 16th century and wrote *Lāti Saṁhita*² (1584 A.D.), *Pancādhyāyī*, *Jambu Swami Carita* in Saṁskrit. *Lāti Saṁhita*² was composed for Sāhu Phaman at Baurāṭh, in the year 1584 A.D. He also translated into Hīndī prose *Samayasār* a famous work of Prakrit language written by Ācārya Kunda Kunda. This work is an important one from linguistic point of view and is regarded as the first big work in Hīndī literature. For some time he lived in Āgrī and had an occasion to see Emperor Akbar and was very much influenced by his liberal views on religion. He has praised Akbar's reign in *Jambuswami Carita*.

8. GYĀNA KĪRTI :

He was the pupil of Vādibhuṣana. He wrote *Yaśodhar Carita*³ on the request of Nānū Godhā who was the Prime Minister of Mahārjā Mānsingh of Āmer. He was a scholar of 16th century and completed his work in the year 1602 A.D. One manuscript of the work exists in Āmer Śāstra Bhandār, Jaipur. The work is still unpublished.

9. BHATṬĀRAKA ŚUBHA CANDRA :

Bhaṭṭāraka Śubha Candra was in the line of Bhaṭṭāraka Sakal Kīrti. He was the pupil of Bhaṭṭāraka Vijay Kīrti and was a great Saṁskrit scholar of the 16th century. He held the titles of "Trividha Vidyādhār" and "Ṣaṭ bhāṣā kavīcakravartī". He studied Philosophy, Grammar, Lexicography and Alankārs and travelled in various parts of India such as Karnāṭak, Gujrāt, Mālwa, and Rājasthān. He wrote more than 30 works in saṁskrit and Hīndī, out of which *Candraprabhā Carita*,

1. तत्सूनुः श्रियमुद्वहत् मुजवलादेकातपत्रो मुवि,
श्रीमत्साहिरकव्वरो वरमतिः साम्राज्यराजद्वपुः ।
तेजः पुंजमयो ज्वलज्ज्वलनज ज्वाला करालनलः ।
सर्वादीन् दहतिस्म निर्दपमना, उन्मूल्यमूलादपि ॥११॥
2. तत्राद्यस्य वरो मुत्तो वरगुणो न्योताह्वसंवाधिपो ।
देनर्ताज्जनमन्दिरं स्फुटमिह प्रान्तुंगमत्युद्भुतं ।
वैराटनगरे निधाय विधिवत्पूजाञ्च बह्वयः कृतः ।
अत्रामुत्र नुत्तमदः स्वयंशसः स्तंभसमारोपितः ॥

—Lati Saṁhita p. 73

3. इति श्रीवज्रोधरमहाराजचरित्रे मट्टारकश्रीवादिभूषणशिष्याचार्य श्रीज्ञानकीर्तिविरचिते
राजाधिराजमहाराजमानसिहप्रधानसाहस्रीनानूनामांकिते मट्टारकश्री अमयरुच्यादिदीक्षाग्रहण
स्वर्गादिप्राप्तिवर्णनो नाम नवमः सर्गः ।

Jivandhar Carita are his famous works. The manuscripts of his works are available in several Grantha Bhandārs of Rājasthān. The main centres where he wrote his works were Dūngarpur and Sāgwāra. He completed Pāṇḍava Purāṇa in Sāgwāra in the year 1551 A.D. A complete account of him has been given in Pāṇḍava Purāṇa.⁴ He remained Bhaṭṭāraka from the year 1516 to 1556 A.D.

10. BHATTĀRAKA SOMASEN :

He was also a Rājasthānī scholar and lived in Bairāṭh, an old town of Rājasthān. He wrote Padma Purāṇa in the year 1602 A.D. in Saṁskṛit. Somasen was the pupil of Ācārya Guṇabhadra. His work is very popular and available in various Brandārs of Rājasthān. This is a short form of Jaina Rāmāyaṇa.

11. JAGANNĀTHA :

He was the pupil of Bhaṭṭāraka Narendra Kīrti who lived in Todārāisingh known by the name of Takśak Garh¹. Jagannath was a Jaina Khandelwal by caste and was son of Śresthī Pom Rāja. Six works written by him have been discovered so far which are Swetāmbar Parājaya, Caturvinsati, Sandhan Svopadam Tīkā, Sukh Nidhān, Sukhena Carita, Śiva Sandhan Nāma. He was a scholar of 17th-18th century. His brother Vadi-Rāja was also a good scholar of Saṁskṛit. He wrote Saṁskṛit commetary on Vāgbhaṭṭāṅkār called Kavi Candrikā in Samvat 1729 i. e. 1672 A.D. Gyaṇ Locana Stotra was also composed by him and is preserved in the Śāstra Bhandār of Pāṭodi Temple. All the works are unpublished so far.

HINDĪ WRITERS

1. PADMA NĀBH :

Padmanābh was a poet of the 15th century and belonged to the Citor state. Sanghapati Dūngar requested him to compose a Bāvani dealing with various

1. Bhaṭṭāraka Sampradāya Page 147.

2. वत्से नेत्रपङ्कजसोम १७६२ निहिते ज्येष्ठे च मासेनघे ।
शुभ्रोपक्ष इति त्रयोदशदिने श्रीतक्षकाख्ये पुरे ।
नेमिस्वामिगृहे व्यलीलिखदिदं देवागमालंकृते ।
पुस्तं पूज्यनरेन्द्रकीर्तिसुगुरोः श्री जगन्नाथवटुः ॥

topics and on his request he completed the Bāvani in the year 1486 A.D. It is in Rājasthānī fully influenced by Apabhraṃśa. This is his only work which has been discovered so far. Two manuscripts of the work have been searched out, of which one is in the Abhaya Granthālaya, Bīkāner and the other one is in the Grantha Bhandār of Ṭhōliā Jaina temple, Jaipur. The whole Bāvani is in Chaappaya metre. Some of the verses are of High standard composed in a strong and good literary style.

2. CHĪHALA :

He was Rājasthānī poet of 15th and 16th Century. The place where the poet was born and lived is not known so far but it is certain that the poet was a Rājasthānī scholar¹ as his work are generally preserved in the Grantha Bhandārs of Rājasthān. He was Agarwāl Jaina and his father's name was Nāthū. Upto this time five small works written by him have been discovered. Pānca Sahelī Gīta was composed in the year 1517 A. D.². His other works are Panthi Gīta, Bāwānī and two small Gīta called Udar Gīta and Velī. "Bāwānī" which was completed in the year 1524 A. D.³ has been discovered recently in the Śāstra Bhandār of Ṭhōliā Jaina temple, Jaipur. Ācārya Rāma Candrā Śukla⁴ and Dr. Rām Kumar Varma⁵ have also wrote a few lines about the poet, but they had given only the description of Panca Sahelī Gīta. All his works are not published so far. His works though small one are full of literary merits. All his works are written in Rājasthānī language. Two verses of Panca Sahelī Gīta are as follows :—

1. Rājasthānī Bhāṣa aur Sāhitya p. 149-50.

2. पनरेमे पीचोतरे, पृतम फागुण मास ।
पंचसहेली वरगुवी, कवि छीहल परगास ॥

3. चउरामी आगलइ सइ जु पंढरु संवहर ।
मुवल पख्य अष्टमी मास कातिग गुरु वामर ॥
हृदय उपनी बुद्धि नाम श्रीगुरुकी लीन्हउ ।
मारद तणउ पसाइ कवित्त संपूरण कीन्हउ ॥
नान्हिग बंसि नाथु सुतनु अगरेवाल कुल प्रगट रवि ।
बावनी बसुवा विस्तरी कवि कंकण छीहल कवि ॥

4. Hindī Sāhitya kā Itihāsa-Samwat 2007 p. 198.

5. Hindī Sāhitya ka Ālocanātmak Itihāsa p. 324-448.

मीठे मन के भावते, कीया सरस बखारण ।

अण जाणया मूरिख हसइ, रीभइ चतुर सुजाण ॥६७॥

संवत पनर पचुहत्तरह, पूनिम फागुण मास ।

पंच सहेली वरणवी, कवि छीहल परगास ॥६८॥

3. ṬAĀKKURSĪ :

Ṭhakkursī was a Rājasthānī scholar of 15th century. His father Dhelha was also a Hindi poet. In most of his works he quotes himself as the son of Poet Dhelha. In Meghamālā Vrata Kathā he describes the City of Cātsu where he completed the work. He was Khandelwāla Jaina and Pahāḍya was his Gotra. His works are available in several Bhandārs of Rājasthān which shows his popularity. Nine works written by him have been found so far in the Grantha Bhandārs. They are (1) Pārśwanātha Sakuna Sattaviśi (1521 A. D.) (2) Meghamālā Vrata Kathā (1523 A. D.), (3) Kripañā Carita (1523 A. D.), (4) Śīla Battīsi¹, (1528 A. D.) (5) Pancendriya Veli², (1528 A. D.), (6) Guṇaveli, (7) Nemi Rājamati Veli, (8) Cintāmaṇi Jayamāla and (9) Śimandhara Stavan. Besides these, there are also some Padas which are preserved in the Guṭākās.

4. BRAHMA VŪCARĀJA :

Vūcarāja was a great Rājasthānī poet of the 15th and 16th century. Being a Jaina saint he used to travel from one place to another. He wrote several works in Rājasthānī. His first work was Mayaṇa¹-JuJha which was completed by him in Samvat 1584 (1527 A.D.). Recently three works namely Santoṣa Jayamala (1534 A.D.),

1. कवि घेल्ह सुतन गुण ठावो, जगि प्रगट ठकुरसी नावो ।
ती वेलि सरस गुणगाया, चित चतुर मूरिख समभाया ॥

—Pancendriya Veli.

2. संवत् पंद्रसैर पिच्यास्यो, तेरसि सुदि कातिग मासे ।
इ पांच इंद्री वसि राखै, सौ हरत परत सुख चाखै ॥
3. हाथु व साह महत्ति मइते, पहाचन्द गुरु उवएसते ।
पणदह सइजि असीते अगल, श्रावण मास छठिखिय मंगल ॥
4. राह विवकम तराउ संवतु, नवासिय न पनरसै ।
सवदरुति आसु बखारणउं, तिथि पडिया सुभ लगनसु ॥

Bārāha Bhāvanā and Cetana Pudgal Dhamāla and some Padas have been discovered in the Grantha Bhandārs of Būndī and Ajmer. There is a manuscript of Samayaktva Kaumudī¹ which was presented to him at Campāvati., an old name of Cātasu in the year 1525 A. D.

5. CHĪTARA ṬHOLIĀ :

Chītara Ṭholiā was born in Mozamābād an old town of Rājasthān, 40 miles from Jaipur City in the West. One work, 'Holi kī Kathā' has been discovered so far. This was completed in Samwat 1660² (1603 A.D.) in Mozamābād when Rāja Mānsingh (1560-1615 A.D.) was the Ruler of Āmer. The work deals with a story of Holi according to the Jaina Mythology. The work is still unpublished.

6. VIDYĀ BHUṢAṆA :

He was a Hindī poet of 16th century. He was the pupil of Viśya Sena who had been in Rāmasena line. He belonged to Bhaṭṭāpurā caste. He completed his work Bhaviśya Datta Rāsa in Samwat 1600 (1543 A. D.) in a temple of Pārsvanātha at Sojat³ an old town in Pāli District of Rajasthan. The Rāsa is in Rājasthānī influenced by Gujarati. It contains 472 verses composed in various metres.

7. BRAHMA RĀYMALL :

Brahma Rāymalla was a great Hindī poet of 16th century. He was the pupil of Bhaṭṭāraka Ananta Kirti. He was a Rājasthānī poet put his original

1. Āmer Śāstra Bhandār, Jaipur Praśasti Sangrah p. 44

2. सोलासे साठे शुभ वर्ष, फाल्गुन शुक्ल पूर्णिमा हर्ष ।
सोहे मौजावाद निवास, पूजै मन की सगली आस ॥
सोहे राजा मान को राज, जिहि बांधी पूरवलग पाज ।
सुखी सर्वे नगर में लोग, दान पुण्य जानै सहु भोग ।
इहि विधि कलयुग में दिन रात, जाणै नहीं दुख की जाति ।
छीतर ठोल्यो बीनती करै, हिवडा मांहि जिनवाणी घरे ॥

3. महानयर सोजिवा ठाम त्यानु पास जिनवरनु घाम ।
मट्टपुरा जाति अमिराम, नित नित करि वर्मना काम ॥६०॥
संवत् सोलमि श्रावणमास, शुक्ल पंचम दिन उल्हास ।
कहि विद्याभूषण सुरीश, रास ए नंदु कोडि वरीस ॥६१॥

birth place has not been mentioned in any of his works. He completed his Pradyumna Rāso at Ranthambhore fort (1568 A. D.) and Bhaviṣya-Datta-Kathā at Sāngāner (1576 A. D.). His other works are Hanumat Rāsa (1559 A. D.), Sudarsana Raso (1562 A. D.), Nemisvara Rāsa and Nirdoṣa Sapatmī Vrata Kathā. All the works are very popular and therefore their manuscripts are available in several Bhaṇḍāars of Rajasthan. In his Bhaviṣya-Datta-Kathā, he describes himself and the City of Sāngāner as follows:—

मूलमंघ शारद शुभ गच्छिछांडी चार कषाय निरमच्छि ।
 अनंतकीर्ति मुनि गुणह निधान, तानु तने सिख कीयो बखोण ॥
 ब्रह्म रायमल थोड़ि बुधि, अरथ पद की न लहै बुधि ।
 जैसी मति दीनै आकास, अत पञ्चमी को कीयो परकास ॥
 जो इह कथा मुखे दे कान, काल लहिवि पहुँचे निरवान ।
 सोलहसँ तैतीमा मार, कालिक सुदी चौदसि सनिवार ।
 स्वाति नक्षत्र सिद्धि शुभ जोग, पीडा न व्यापै न रोग ।
 देस दृढाहड सोना घणो, पुजै तहां अलि मण तणी ।
 निमज तने नदी बहु फिरे मुख से वसै बहु सांगानेरि ।
 चहुँ दिनि बर्या मला बाजार, नरे पटोला मोतीहार ।
 भवन उत्तुंग जिनेश्वर तणा, सोनै चंदवा तोरण घणा ।
 राजा राज भगवंतदास, राजकंवर सेवहि बहु तास ।
 परजा लोग मुख मुख वसै, दुखी दलिद्री पुरवै आस ।
 आवक लोग वसै धनवंत, पूजा करहि जयति अरहंत ।
 उपरा उपरी वैर न काम, जिहि अहिमिंद सुग सुख वास ।

All the works written by him are still unpublished.

8. ĀNANDAGHAN :

He was a Rājasthānī Jaina saint and is regarded as one of the best spiritual poets amongst the Jaina scholars of both Digambara and Svetāmbara. Ānandghan was a great scholar and his works Ānandghan Caubīsī and Ānandghan Bahottari are considered to be the works of high standard in Rājasthānī and Hīndī. It is a pity that still a complete description about Ānandghan has not so far been published. According to some scholar he was born in the year 1603 A.D. and died at the age

of 70 in 1673 A.D. His original name was Lābhānanda¹. His two works mentioned above are the collections of several small works.

9. BRAHMA KAPŪRA CANDA :

Brahma Kapūra Canda hailed from Ānandapur town where Jaswant Singh Rāthore was the Ruler. He describes himself as the pupil of Muni Guṇa Candra pupil of Yaśah Kīrti in his work Pārśwanātha Rāso. Ānandapur was at that time a prosperous town where people of all caste and creed led a happy life. The poet completed his work in the year 1640 A.D. at Pārśwanātha temple. Several Hindi Padas and Vinatis written by the poet are also available in the Gutakas of the Grantha Bhaṇḍārs.

तासु तरणु सिपि तसु पंडित कपूर जी चन्द ।
 कीयो रास चिति धरिवि आनंद ।
 जिणगुण बहु मुक्त अल्प जो मति ।
 गति विधि देख्या जी शास्त्र पुराण ।
 बुधजन देखि को मति हसै ।
 तैसी जी विधि में कीयो जी वखाण ॥१६१॥
 सोलासै सत्ताणवै मासि वैसाखि ।
 पंचमी तिथि सुम उजल पाखि ।
 नाम नक्षत्र आद्रा भलो ।
 वार बृहस्पति अधिक प्रधान ।
 रास कियो वामा मुत तरणो ।
 स्वामी जी पारमनाथ के थान ॥१६२॥
 अहो देन को राजा जी जाति राठोड ।
 सकलजी छत्री यकै सिरि सांड ।
 नाम जसवंतसिध तसु तरणो ।
 तास आनंदपुर नगर प्रधान ।
 पीण छत्तीस लीला करै ।
 मोर्भे जी जैसे हो इन्द्र विमान ॥१६३॥

—Pārśvanātha Rāso

10. HEMARĀJA II :

There were two scholars having the same name and of the same 17th century. The first Hemarāja¹ lived at Āgrā who wrote more than 10 works both in Hindī prose and poetry. Hemrāja II was a Rājasthānī poet. His only work of Dohāsatak has been recently discovered in the Grantha Bhandār of Jaina Toliā Temple, Jaipur. According to the description given in the Dohāsatak he was born in Sāngāner but began to live at Kāmā² after some time. The work contains 101 Dohās. It is a literary work full of religious and moral teachings. It was completed in the year 1668 A.D. at Kāmāgarh.

11. HARṢA KĪRTI :

Harṣa Kīrti was a Rājasthānī Scholar of the 17th century. He wrote several works in Hindī. The poet completed his Caturgati Velī in the year 1626 A.D. There are about 30 works which were written by him. The names of the works are Chahaleśyā Kavittā, Pancamagati Velī, Karma Hindolanā, Sīmandhar ki Jakadī, Neminātha Rājamati Gīta, Nemiśvara Gīta and Morḍā. He also wrote several Padas in Hindī which are lying scattered in the various Guṭkās of Jaina Grantha Bhandārs.

12. BRAHMA GYĀNA SĀGARA :

Brahma Gyāna Sāgara was pupil of Bhaṭṭāraka Śrī Bhūṣaṇa. He was a scholar of both Hindī and Saṁskṛit. He wrote several works in Hindī, specially short stories which are more than 40 in number. Thirty two stories are in the collection of

1. हेमराज पंडित बसै, तिसी आगरे ठाई ।

गरग गोत्र गुन आगरो, सब पूजै जिस पाई ॥

—Pāṇḍava Purāṇa of Bulākīdāsa.

2. उपजो सांगानेर कौ, अब कामांगढ वास ।

यहां 'हेम' दोहा रचे स्वपर बुद्धि परकास ॥६८॥

कामांगढ सुवस जहां, कीरतिसिंह नरेस ।

अपने खडग बलवसि किये, दुर्जन जितेक देस ॥६९॥

सतरहसै पच्चीसकौ, वरतें संवत् सार ।

कातिक सुदी तिथि पंचमी, पूरन भयो विचार ॥१००॥

एक आगरे एकसी कीये दोहा छंद ।

जो हित दे वांचै पढ़ै, ता उरि बढे आनन्द ॥१०१॥

a Guṭakā of T̥holiā Jaina temple, Jaipur. In the Daśalakṣaṇa Vratkathā he mentioned his teacher's name as follows :—

नट्टारक श्रीभूषण वीर, सकलज्ञास्त्र पूरन गंभीर ।
तस पद प्रणमी बोले सार, ब्रह्म ज्ञानसागर सुविचार ॥

Bhaṭṭāraka Srī Bhūṣaṇa, the teacher of Brahma Gyāna Sāgara completed Pāṇḍava Purāṇa in the year 1600 A. D, so the time of his pupil is evidently 17th century. Some of the stories written by him are as follows :—

Ratnatraya Vrata Kathā, Ananta Vrata Kathā,
Srāvaṇ Dvādaśi Vrat Kathā, Rohiṇi Vrat Kathā,
Puṣpānjali Vrat Kathā, Rakṣābandhan Kathā,
Kokilā Pancami Kathā, Candana Ṣaṣṭi Vrata Kathā,

13. JODHRĀJA GODIKĀ :

Jodhrāja Goḍikā was a Rājasthānī scholar of the 17th century. He lived in Sāṅgāner (Jaipur). His father Amar Cand Goḍikā was wealthy man famous throughout the country for his business. He was a great Hīndī writer of his time. The following are his main works :—

	Written in the year
1. Kathā Koṣa	1665 A.D.
2. Dharma Sarovara	1667 „
3. Samyaktva Kaumudī	1667 „
4. Pravacanasāra Bhāṣā	1667 „
5. Pritinkar Carita Bhāṣā	1664 „
6. Bhāva Dīpikā	Not known

Except the last work all other works are in Hīndī poetry. He studied with Paṇḍit Hari Subha a Saṁskṛit Scholar. In his Samyaktva Kaumudī, there are some autobiographical verses :—

सांगानेर सुथान में, देश हूँदाहडि सार ।
ता सम नहीं कौ और पुर, देखे सहर हजार ॥
अमर पूत जिनवर नगत, जोधराज कवि नाम ।
वामी सांगानेरि को करी कथा सुखवाम ॥

धर्मदास को पूत लघु, जाति लुहाड्यो जोय ।

नाम कल्याणं सु जानिये, कवि को मामो सोय ॥

ताकै पढिये कारने, कियो ग्रन्थ यह जोध ।

नाम समकित कोमुदी, दायक केवल बोध ॥

इहै समकित कोमुदी, जो नर पढै सुभाय ।

सो सुर नर सुख पाय कै, हनो करमि सिव जाय ॥

चौपाई

संवत् सत्रासै चौबीस, फागन बुदि तेरस शुभ दीस ।

शुक्रवार सो पूरन भई, इहै कथा समकित गुन ठई ॥

His works were quite popular therefore manuscript copies of several of them are available in various Bhandārs of Jaipur. All the works are unpublished so far.

14. KISANA SINGHA :

He was born in Rampura, a village in Sawāimādhapur District but later on he settled at Sāngāner which was the centre of literary activity in the 17th and 18th century. His father's name was Kalyāṇa who was famous by the title of Sangahi. Kīśana Singha was the elder son and Ānand Singha was the younger one of his father. He wrote more than 20 works in Hindī poetry out of which Puṇyāsrava Kathā Koṣa is very much popular the description of the poet given in the Bhadrabāhu Carita is as follows :—

खंडेलीवालं वैस विसालं नागरचालं देससियं ।

रामापुरवासं देवनिवासं धर्मप्रकाशं प्रकटकियं ।

संगही कल्याणं सत्र गुणजाणं, गौत्र पाटणी मुजसलियं ।

पूजो जिनरायं श्रुत गुरुपायं, नमै सकति निज दानदियं ।

तसु सुत दुव एवं गुरुमुखदेवं लहुरी आणंदसिघ सुणी ।

सुखदेव सुनंदन जिन पद दंदन, थान मान किसनेस सुणी ।

The names of his other works are Bāvanī (1706 A.D), Rātri Bhojan Kathā (1716 A.D), Ekāvalivratkathā, Guru Bhakti Gīta, Cetan Lorī, Caubīsa Dandaka, Jina Bhakti Gīta, Namokāra Rāsa, Nirvāna Kāṇḍa Bhāṣa, Labdhi Vidhāna Kathā etc. Hindī Padas written by him are also available in the various Guṭakās preserved in the Grantha Bhandārs.

15. SEWĀ RĀMA PĀṬNĪ :

Sewā Rāma Pāṭnī was born in Dausa but afterwards settled down in Dīga-city of fountains-in the Bharatpur State. His father's name was Māyā Rāma. He was a Khandelwal and Pāṭnī was his Gotrā. In V.S. 1850 (1793 A.D.) he completed Hindī translation of Mallinātha Carita.¹ Originally it was written in Saṁskṛit by Sakal Kīrti. A manuscript written in the same year in which it was composed has been found in the Śāstra Bhandār of Dīga. Sewā Rāma Pāṭnī was also a good copyist and several manuscripts written by him are preserved in Granth Bhandārs of Kīrmā, Bharatpur and Dīga. The work is still unpublished.

16. JAI CANDA CHĀBRĀ :

Jai Canda Chābrā was a famous Rājasthānī scholar. He was born in Samwat 1795 (1738 A. D.) at Phāgī, a town 24 miles south of Jaipur. He began writing in 1804 A. D. and his last work seems to have been completed in 1817 A. D. He wrote more than 15 works in Dhūndhārī language which is a part of Rājasthānī. All the works written by him are not original but translations from Saṁskṛit and Prākṛit works. His works are very popular and their circulation is also wide. In the Bhandārs of Jaipur all the works written by him are found. Some of the original copies written by his own hand are at present placed in the Śāstra Bhandār of Jaina temple Baḍā Mandir, Jaipur.

Names of the works written by him are as follows :—

- (1) Tattwārtha Sūtra Bhāṣā (1859)
- (2) Dravya Sangraha Bhāṣā (1863)
- (3) Sarwārtha Siddhi Bhāṣā (1861)
- (4) Aṣṭa Pāhuda Bhāṣā (1867)
- (5) Samayasāra Bhāṣā (1864)
- (6) Swāmi Kārtikeyanu Preksā (1863)
- (7) Āptamīmanśa Bhāṣā (1867)

-
1. मायाचन्द को नन्दन जानि, गीत पाटणी सुख की खानि ।
 नैवाराम नाम ही सही, भाषा कवि को जानो इही ॥
 अल्पबुद्धि मेरी अति धरणी, कविजन सो विनति इह भरी ।
 भूत चुक जो लेह सुधारि, इहि अरज मेरी अविधारि ॥
 संवत् अष्टादश शत जानि, और पचास अधिक ही मांनि ।
 भादों मान प्रथम पक्ष मांहि, पांचे सोमवार के मांहि ॥
 तत्र इह ग्रन्थ संपूर्ण कीयो, कवि जन मन वांछित फल लियो ।

- (8) Dewāgāma Stotra Bhāṣā (1866)
 (9) Parikṣā Mukha Bhāṣā (1863)
 (10) Gyaṇārṇava Bhāṣā (1867)
 and (11) Dhanya Kumāra Carita Bhāṣā etc.

Most of his works have been published.

17. RIṢABHA DĀSA NIGOTIĀ :

He was born in Jaipur in 1783 A. D. His father Śobha Canda Nigotia was a business man. He studied several Jaina works of Prākṛit and Saṃskṛit and became a famous scholar. He wrote a Hindī commentary on Mūlācāra, a Prākṛit work in 1831 A. D. He was a teacher of various Jaina Scholars. His Hindi translation of Mūlācār has not been published so far.

18. HIRĀ :

He was a Hindī scholar of 18th Century. He lived in Būndī. Only one work written by him has been found so far. It is Nemi Vyāhalo which was completed in the year 1791 A.D. in Būndī, the poet has given a short description of Būndī at the end of the work. The description is as follows :—

साल अठारसै "परमाण, ता पर अडतालीस बखान ।
 पौस कृष्ण पांचे तिथि आनि, वार बृहस्पति मन में आण ॥८०॥
 बूंदी को छै महा सुथान, ती में नेम जिनालय जान ।
 ती मध्ये पंडित वर भाय, रहे कवीश्वर उपमा गाय ॥८१॥
 ता को नाउ जिनण को दास, महा विचक्षण रहत उदास ।
 सखि हीरो छै ताको नाम, तो कर्या नेम गुण गान ॥८२॥

19. NEMI CANDRA :

Nemi Candra lived in Āmber which was the old capital of Jaipur State. He was the pupil of Bhaṭṭāraka Jagat Kīrti¹ and had a good company of scholars amongst which Dūngarsi and Rūpa Cand were famous. He was a Jaina Khandelwāl. His younger brother was Jhagaroo. He composed Neminātha Rāso in Samvat 1769

१. मटारक सब उपरें जगकीरती जगजोति अपारती ।
 कीरति चहूँ दिसि विस्तरी, पांच आचार पाले सुभसारतों ॥२०॥
 ताको सिप नेमचन्द, लघु आता तसु भगडु जाणितो ।
 सेठी गोत पदमावत्या खंडेलवाल तसु वै सब खाणितौ ॥२१॥

i. e. 1712 A. D.¹ The Rasa is also famous by the name of Harivansa Purāṇa. The poet has given a good description of Āmer at the end of the work. One work of the poet is Prityankara Caupai which is in the Jaina temple of Badhī Canda of Jaipur.

20. KHUŚĀL CANDA KĀLA :

Khuśāla Canda Kālā originally belonged to Sāngāner but after completion of his education he migrated to Delhi and settled there in Jaisinghpurā. He was a son of Sundar Dāsa. Laxmidāsa² was his teacher. He remembered the name of Bhaṭṭāraka Davendra Kīrti with great respect in his works. Khuśāl Canda Kālā³ was a good scholar of Hindī and he wrote nine works which are available in the various Grantha Bhandārs of Rājasthān. The names of his works are as follows:—

(1)	Yaśodhara Carita	(1724 A.D.)
(2)	Uttar Purāṇa	(1742 A.D.)
(3)	Padma Purāṇa	(1726 A.D.)
(4)	Harivansa Purāṇa	(1723 A.D.)
(5)	Kathā Kośa	(1726 A.D.)
(6)	Dhanya Kumār Carita	—
(7)	Jambu Swāmi Carita	—
(8)	Subhāsitāvali	—
and	(9) Pada Sangraha	—

All works are unpublished.

21. AJAYRĀJA PĀTNĪ :

Ajayarāja Pātnī was born at Āmer. He was a Hindī and Sanskrit scholar of the 18th Century. He wrote more than 20 works in Hindī out of which Ādipurāṇa

1. मनरासै गुणहस्तेरे, सुदि आसीज दसे रवि जांगती ।
राम रच्यो श्रीनेमि को, बुद्धि सार में कीयी बखानती ॥
2. ऐसे निखमीदास दिग में कुछ पद्यो सुग्यान,
पहन कीयी मौ बुध्य लों, वे तो ग्यान निधान ।
तिनहो के उपदेश तें, माया सार बनाय,
श्रुतसागर ब्रह्मचार को, मुन अनुसार सुनाय ॥
3. श्रीर सुखी आगे मन लाय, मैं सुन्दर को नंद सुमाय ।
सिय लिया अमिधा मम माय, ताहि कृषि मैं उपजू आय ।
नंद मृगाल कहै सब लोक, माया कीनी सुखत असोक ।

Bhāṣa (1740 A.D.), Neminātha Carita (1735 A.D.) Carkhā Caupai, Katha Battisi, Yaśodhara Caupai (1735 A.D.) are important. He gave a good description of Āmer in his works. His main centre of literary activity was Neminātha temple of Āmer. The description of himself and Āmer in the Neminātha Carita is as follows:—

अजयराज इह कीयो वखाण, राज सवाई जयसिंह जाण ।
 अवावती सहरै शुभ थान, जिन मन्दिर जिम देव विमान ।
 नीर निवाण सौहैं वन राई, बेलि गुलाब चमेली जाई ।
 चंपो मरवो अरु सेवति, यी हौ जाति नानाविधि किती ।
 बहु मेवा बहु विधि सार, वरणत माँहे लागै वार ।
 गढ़ मन्दिर कछु कह्यो न जाइ, सुखिया लोग वसै अधिकाइ ।
 तामै जिन मन्दिर इक सार, तहां विराजै श्री नेमिकुमार ।
 स्याम मूर्ति सोभा अति घणी, ताकी वोपमा जाइ न गणी ।

All his works are still unpublished.

22. MAHĀ PANDIT ṬOḌAR MALA :

Pandit Ṭoḍar Mala was one of the most famous Jaina Hindī Scholars of the 18th Century. He was a genius and before he was 26, he translated several voluminous works in Rājasthānī prose from Prākṛit. He was born in Jaipur. His father was Devidās Khandelwāl and mother Rāmbhādevi. His son Gumāni Rāma was also a good scholar. He had a good spiritual knowledge and had command on grammar, philosophy and Jaina religion. He used to be surrounded by scholars and his great respect amongst the Jainas is due to his translation of great Prākṛit works which were not understandable to common people at that time. He translated the following works in Rājasthānī prose:—

- (i) Gomattasāra Jīva Kāṇḍa
- (ii) Gomattasāra Karma Kāṇḍa
- (iii) Labdhisāra
- (iv) Kśapaṇāsāra
- (v) Ātmānuśāṣana
- (vi) Trilokasāra

and (vii) Puruṣārthasidhyupāya (This was completed by Daulat Rāma Kāślīwāl later on).

He also wrote Mokṣamārga Prakāśaka which is a good book on Jaina religion. His time of writing the works is from the year 1754 to 1765 A.D. All his works have been published. One example of his Rājasthānī prose is follows:—

मला होनहार है तातैं जिस जीव के ऐसे विचार आवे मैं कौन हूँ, मेरा कहा सरूप है ।
अर कहां तें आकर यहां जन्म धार्या है और मर कर कहां जाऊंगा । यह चरित्र कैसे बनि रह्या है ।
ए मेरे भाव हो हैं, तिनका का फल लागेगा । जीव दुखी होय रह्या है सो दुःख दूर होने का कहा
उपाय है ।

23. ŚRUTA SĀGAR :

He was born in Sāngāner, a town 8 miles from Jaipur. He came here from Bairātha, an old town of Rājasthān. In Sāngāner also the poet did not live for a long time and he again went to Bharatpur where he completed Śrutmāla Varṇan in Sāmwat 1821 i. e. 1764 A.D. The work is still unpublished.

24. BHĀI RĀIMALL :

He was Jaipurian scholar of the 18th Century and wrote two works. One is Gyānānanda Srāvākācāra and the other is Carcāsāra. He also wrote a fine description of Indradhvaja Pūjā which was performed in Jaipur City in V. S. 1821 (1764 A.D.). From the detailed description made in this work his scholarship may be seen. Scholars of Jaipur City like Pt. Daulat Rāma, Todar Mala and Jai Canda etc., praised him for his knowledge and wisdom in their works.

25. DAULATA RĀMA KĀSLIWĀL :

Daulata Rāma Kāslīwāl was a prominent Hindī Scholar of the 18th Century. He was born in Baswā, an old town of the Jaipur State. His father was Ānanda Rāma. He came to Jaipur in search of service and was appointed Vakīl of Jaipur State at Udaipur.² He stayed there for a long time. He was greatly interested in literary

1. रायमल्ल साधर्मि एक, जाके घट में स्वपर विवेक ।

दयावान गुणवन्त मुजान, पर उपगारि परमनिधान ॥

—Padam Purāṇa by Daulat Rāma.

2. बसुवा का वासी-यह अनुचर जय को जानि ।

मंत्री जयभुत को सही जाति महाजन जानि ।

जय को राखे राखे ये, रहे उदयपुर माहि ।

जगतमिह कृपा करे राखे अपने पाहि ॥

—Adhyātma Bārahkhari.

work. As a matter of fact he created a very good atmosphere of reading old Purāṇas and other works amongst Jainas. There are about 15 works written by this scholar and amongst them are Punyāśrava Kathā Koṣa (1720 A.D.), Ādipurāṇa Bhāṣā (1716 A.D.), Padam Purāṇa Bhāṣā (1766 A.D.), Harivaṇśa Purāṇa Bhāṣā (1778 A.D.) and Ādhyātma Bārāh Khari (1741 A.D.) are very well known. Except the last work all are in Hindī prose. His Adhyātma Barahkhari is a voluminous work having more than 3000 verses. Only one copy of this big manuscript has been found so far in the Jaina Śāstra Bhaṇḍār of Terāpanthī Temple, Jaipur. His works like Ādipurāṇa and Punyāśrava Kathā Koṣa have been published. One example of his Hindī prose is given below :—

तव रावण ने उछलकर इन्द्र के हाथी के मस्तक पर पग धर अति शीघ्रता कर गजसारथी को पाद प्रहार तैं नीचें डारा । अर इन्द्र को वस्त्र से बांधा अर बहुत दिलासा देकर पकड़ अपने गजपर ले आया । अर रावण के पुत्र इन्द्रजीत ने इन्द्र का पुत्र जयन्त पकड़ा । अपने सुभटो को सौपा और आप इन्द्र के सुभटों पर दोड़ा । तब रावण ने मने किया । हे पुत्र ! अब रण से निवृत्त होवो क्योंकि समस्त विजयार्थ के जे निवासी विधाघर तिनका सिर पकड़ लिया है । अब समस्त अपने अपने घर जावो । सुख से जीवो । शालि से चावल लिया तब पराल का कहा काम ! जब रावण ने ऐसा कहा तब इन्द्र-जीत पिता की आज्ञा से पीछे वाहुडा । अर सर्व देवों की सेना शरद के मेघ के समान भाग गई जैसे पवन कर शरद के मेघ विलय जाय । रावण की सेना में जीत के वादित्र बाजै, ढोल नगारे शंख भांभ इत्यादि अनेक वादित्रों का शब्द भया । इन्द्र को पकड़ा देखकर रावण की सेना अति हर्षित भई ।

Padma Purāṇa p: 133.

26. DILĀ RĀMA :

Dilā Rām's forefathers came from Khandelā a part of Jhunjhunu district of Rājasthān. First of all they settled at Toḍarāisingh but on the request of Būndī Darbar they shifted to Būndī. He was a Khandelwāla and Pāṭnī was his Gotra. His father's name was Bahūbli. Dila Rām wrote two works in Hindī, one is called Dilārāma Vilās and the other is Ātma Dwādaśī. The first work was completed in 1768 V.S. It is a good collection of small works of the poet. He has written some description of Būndī at the end of the work, which is as follows:—

वन उपवन चहुं नंदन से मधि गिर मेर नदी गंग सम सोमहि वढावती ।
अतुल विलास में वसत सबै धनपति धन भौन भौन रंभातिय गावती ।
महल विमान सभा सुर मधि राजै राव, बुद्ध ईद जिम जाके किति लछि आवती ।
अंधनि सुनियत नैननि को अमिलाप पूजत लखैं तैं ऐसी बूंदी अमरावती ।

वसि विपुल आदर सहित, ल्याए रत्न नरेस ।

मो कविकुल वंशावलि, वरणत करत सुदेस ।

प्रथम खंडेले तैं प्रगट,

जाति धर्म जिनराज ।

पुन पट्टन तैं पाटनी,

जाको विपुल समाज ।

सो वरणन सज्जै प सौं,

दस पीढी मध्य चारि ।

टाँडें प्रथम विचार पुनि,

पट वूंदी मध्य चारि ॥

† † † †

सतरासे अठसठि समै, दसमी विजै कुमार ।

लगन महरत बार सुभ, भयो ग्रन्थ तत्सार ॥

27. BHATṬĀRAKA VIJAY KĪRTI :

He belonged to the Bhaṭṭarak Gādī of Ajmer. He was a learned scholar and took great interest in copying the manuscripts. There are several manuscripts written by him which are placed in the Jaina Grantha Bhaṇḍār of Ajmer. He wrote one work called Karṇāmṛata Purāṇa in St. 1826 (1769 A.D.). This is a good work of Hindī literature. Upto the time of Vijay Kīrti, the Jaina Śāstra Bhaṇḍār of Ajmer continued to be a literary centre. His other work is Śrenik Carita which has been recently discovered in the Ajmer Grantha Bhaṇḍār. This was composed in the year 1770 A.D. His other works are Bhart Bahubali Samwād and Sarswati Kalpa etc.

28. HARI KRISHNĀ PĀNDE :

Hari Kṛishna Pānde was a Hindī story writer of the 18th Century. He was the pupil of Vinay Sāgar and wrote 7 stories in simple Hindī verse. Some of his stories are Ratnatraya Kathā (1709 A.D.), Ananta Vrat Kathā, Daśa Lakṣana Vrata Kathā (1705 A.D.) Jyestha Jinavar Kathā (1701 A. D.), Purandara Vidhān Kathā¹ (1711 A.D.)

१. संवत मतरहसै अठसठि समै, फागुन मान सुमार ।

दसमी दिन पंडित कही, नाम वृहस्पतिवार ॥२५॥

सुरदेस हरि कंत सुभ, पारसनाथ सुभ थान ।

तिन समीप वरनी कथा, हरिकृष्ण नाम सुजान ॥२६॥

and Nisalyāṣṭamī Kathā. All these stories are available in the collection of Śāstra Bhaṇḍār of Fatehpur (Sekhāwāṭī). The works have not been published so far. He was a Jainā saint and lived in Pārśwanātha temple where he wrote all his works.

29. DEEP CANDA KĀSLIWĀL :

He was a Rājasthānī scholar, born at Sāngāner but settled permanently in Āmer. He had great interest in spiritualism and wrote his works mainly on this subject. His works Anubhava Prakāśa, Cida Vilāsa, Ātmāvalokana and Parmātma Purāṇa are in Hīndī prose and Gyāna Darpaṇa, Swarūpānanda and Updeśa Ratnamāla are in Hīndī verse. He completed Cida Vilāsa in St. 1779 i. e. 1722 A.D. Two examples of his Hīndī prose are as follows:—

इस ग्रन्थ में प्रथम परमात्मा का वर्णन किया । पीछे उपाय परमात्मा पायवे का दिखाया ।
जे परमात्मा को अनभौ कियो चाहै तो या ग्रन्थ को बार बार विचारौ । यह ग्रन्थ दीपचन्द साधर्मि कियो
है वास सांगानेर । आमेर में आये तब यह ग्रन्थ कियो । संवत् १७७९ मिति फागुण बुदी पंचमी को यह
ग्रन्थ पूर्ण कियो ।

—Cida Vilāsa

जैसे बानर एक कांकरा के पड़े रौवे तैसे याके देह का एक अंग भी छोड़ै तौ बहुतरा रौवे ।
ये मेरे और मैं इनका झूठ ही ऐसे जडन के सेवन तैं सुख मानैं । अपनी शिवनगरी का राज्य भूल्या, जो
श्री गुरु के कहै शिवपुरी को संभालै तो वहां का आप चेतन राजा अविनाशी राज्य करै ।

—Anubhava Prakāśa

30—SADĀSUKHA KĀSKIWĀLA:—

He was a Jaipurian scholar born at Jaipur in 1795 A. D. His father Dūli Canda was a famous businessman of his time. He studied with Śrī Mannālāl Sāngākā who was himself a good scholar and obtained good knowledge of Hīndī, Sāṃskṛit and Prākṛit languages. He translated into Hīndī prose ten works of Prā-

1. डंडराज के वंश माहि, इक किंचित ज्ञाता ।

दूलीचन्द का पुत्र, कासलीवाल विख्याता ॥४॥

नाम सदासुख कहें, आत्मसुख का बहु इच्छुक ।

सो जिनवानि प्रसाद, विषयतें भए निरिच्छुक ॥५॥

Prakrit and Sanskrit literature of which Samayasāra and commentary on Tattwārtha Sūtra called Arthaprakāśikā¹ (1857 A. D.) are well known. He died in the year 1866 at the age of 71. Pārasdāsa Nigotīā was his chief pupil and wrote a very good account of himself in his work Gyāna sūryodaya Nāṭak.

31. PANNĀ LĀL CAUDHARI :

He was Hindi Scholar of the 19th Century. He had translated works of Sanskrit and Prākṛit into Hindī prose and poetry. He was a good copyist also. More than 30 works were translated by him. Several manuscripts copied by him are available in the Grantha Bhandārs of Jaipur and other places. Subhāśitāvalī was the first work written by him in the year 1835 A.D. His later work are Yogasāra Bhāsa, Pāṇḍava Purāṇa Bhāṣā, Jambu Swāmī Carita Bhāṣa, Uttar Purāṇa Bhāṣa and Bhāviṣya Datta Carita Bhāṣa etc.

32. PĀRASDĀSA NIGOTIĀ :

He was a son of Rīṣabha Dāsa Nigotīā, who was himself a scholar, so he inherited the literary taste from his father. He also remained in company of Sadā-sukha Kāślīwāl a great Hindi scholar of 19th Century. He translated Gyānasūryodaya Nāṭak in Hindī prose in 1853 A.D. His small works have been collected in Pārsva Vilās, His third work is Sāra Caubīsī which was completed in the year 1861 A.D. He breathed his last in Ajmer in the year 1879 A. D.

33. BUDHAJAN :

He was born in Jaipur City. His full name was Virdhi Canda. He was a very good poet of the 18th and 19th Century and composed his works between Samvat 1859 to 1889 (1802 to 1832 A. D.) He composed Budhjana satsai in samvat 1879 (1822 A. D.). His works are regarded of high quality. His other works are Tatwārtha Bodha, Pancāsti Kāya and Badhjana Vilāsa.

34. KESARI SINGHA :

He was a scholar of Jaipur City belonging to the 19th Century. He was a lover of literature and spent the whole of his life either in study or in writing works,

1. संवत् उगलीसै अधिक, चौदह आदितवार ।

सुदि दशमी वैशाख की, पूरण कियो विचार ॥३॥

On the request of Gyān Canda Chābrā, grand son of Bālcanda he translated into Hindi prose Vardhamān Purāṇa, a Samskrit work of Bhaṭṭārak Sakalkirti. The centre of his literary activity was the Jaina temple Laškara, Jaipur. He was also a good copyist and several manuscripts written by him are found in the Sāstra Bhaṇḍārs of Jaipur. The description of Jaipur City given by him in his works is as follows :

नगर सवाई जयपुर जानि, ताकि महिमा अधिक प्रवानि ।
जगतसिंह जहां राज करेह, गौत कुछाहा सुन्दर देह ॥६॥
देस देस के आवे जहां, भांति भांति की बस्ती तहां ।
जहां सरावग बसै अनेक, केईक के घर मांही दिवेक ॥७॥

—The work is still unpublished.

35. DULI CANDA :

Duli Canda was a great literary man. He collected in his life about 800 manuscripts travelling throughout India. He devoted most of his time in copying the manuscripts and safely preserving them. He was not a Rājasthānī Scholar by birth but he lived in Jaipur for about 25 years and established a Sāstra Bhaṇḍār in the Jain Terāpanthī temple, Jaipur. He travelled throughout India thrice and wrote a travel book called Jaina Yātrā Darpaṇa ¹. He saw several Grantha Bhaṇḍārs and prepared a authorwise Catalogue. ² It was perhaps first attempt amongst the Jains for preparing such a catalogue of the manuscripts placed in various Grantha Bhaṇḍārs in India. He wrote more than 15 works in Hindi and died in Agra in the year 1877 A. D. The names of his important works are as follows :

- (1) Updeśa Ratnamālā, (2) Gyāna Prakāśa Vilāsa,
- (3) Ārādhanaśār, (4) Mratyu Mahotsava,
- (5) Jaināgaraprakriyā, and (6) Sadbhāṣitāvali etc.

All these works are preserved in his own bhaṇḍār and waiting for publication.

36. NĀTHULAL DOSI :

He was a Jaipurian and grandson of Dūlicanda and son of Siva Canda. Sadāsukh Kāśliwāla was his teacher and dewan Amar Canda was his great admirer.

(1) Preserved in Bābā Dulicanda Grantha Bhaṇḍār, Jaipur

(2) Preserved in Sanmati Pustakālaya, Jaipur.

He completed Sukumāla Carita in 1918 V. S. (1861 A. D.) on the request of Hara Candra Gangwal. At the end of the work he gives a description of the Jaipur City and of himself which runs as under :

दूँदाहड देश मध्य जैपुर नगर सौहै,
 च्यार वर्ग राह चले अपने सुधर्म की ।
 रामसिंह सूपत के राज मांहि कमी नहीं,
 कमी कछु दृष्टि परै जानी निजकर्म की ॥
 वैश्यकुल जैनी को पूरव कृत्य पुण्य थकी,
 पायो यह खैली अब मुदी दृष्टि धर्म की ।
 जैन वैत कान सुनी आत्म स्वरूप मुनी,
 चार अनुयोग मनौ, यही सीखमर्म की ॥

DISCOVERIES OF THE VARIOUS WORKS

Most of the Grantha Bhandārs were not previously seen by any scholar so the various works in Saṁskrit, Prākṛit, Apabhraṁsa, Hīndī and Rājasthānī could not come to light and the scholars were not aware of their existence. As a result of survey of these Grantha Bhandārs of Rājasthān hundreds of works written in various Indian language have come to light. A list of such works written in Apabhṛbṁśa and Hīndī is gives in Appendixes III & IV. From the notes on some of these works, scholars may form an idea about the wealth of literature which is preserved in these Bhandārs. In these pages a very short description of some works have been given.

The number of such works are as follows :

(a) Prākṛit works.....	3
(b) Apabhraṁsa works	14
(c) Saṁskrit works	12
and (b) Hīndī and Rājasthānī works	
13th Century.....	1
14th Century.....	2
15th Century.....	9
16th Century.....	23
17th Century.....	14
18th Century.....	3

PRĀKRIT & APABHRAMŚA WORKS

1. PĀSA CARIU :—

Pāsa Cariu was written by Kavi Devacandra who appears to be a poet of 11th or 12th Century. It deals with the life of Pārśva Nātha, the 23rd Tīrthankara. The poet calls it Mahākāvya. There are eleven sandhis in the work which have 202 Kaṣṭakas. In the first portion of the work, the life of Pārśvanātha and in the later portion of the work, his previous lives have been described.

The writer of this work was the pupil of Vāsavacandra who was in the Bhaṭṭā raka line of Srī Kīrti, Deva Kīrti, Mādhavacandra, Abhayanandi, Vāsavacandra and Devacandra.

The manuscript of the work is preserved in the Śāstra Bhaṇḍār of Nāgaur.

2. GURŪ PARIVĀDI OR PAṬṬĀVALI :—

This is a Paṭṭāvali of Khartaragaccha, a Śvetāmbara Sect. It was written in Apabhrāmśa by Palha Kavi. It has 10 Kaṣṭis, a kind of metre. The manuscript is available in the collection of Grantha Bhaṇḍār of Jaisalmer. The beginning and end of the manuscript is as follows :—

BEGINNING :—

जिण दिट्ठइं आणंदु चडइ, अइ रहसु चउग्गुणु ।
 जिण दिट्ठइ भड हडइ पाउ तरु निम्मलु हुइ पुणु ।
 जिण दिट्ठइ सुहु होइ कट्ठु पुव्वुक्किउ नासइ ।
 जिण दिट्ठइ हुइ रिद्धि दूरि दारिद्धु णासइ ।
 जिण दिट्ठइ हुइ सुइ धम्ममइ अखुहहु काइ उइकखहु ।
 पहु नवफणि मंडिउ पासजिणु अजयमेरि कि न पिक्खहु ॥

END

वक्खाणियइ त परमतत्तु जिण पयासइ ।
 आराहियइ त वीरनाहु कइ पल्लु पयासइ ॥
 धम्मु त दयसंजुत्त जेण वर गइ पाविज्जइ ।
 चाउ त अणखडियउ जु वहिणु सलहिज्जइ ॥
 जइ ठाउ त उत्तिमु मुणिवरह वि पवर वसहि हो चउर नर ।
 तिम सुगुरु सिरोमणि सूरिवर खरंतर सिरि जिणदत्त वर ॥१०॥

इति श्री पट्टावली । संवत् ११७१ वर्षे पत्तनमहानगरे श्री जयसिंहदेवविजयराज्ये श्री खरतर-
 गच्छे योगीन्द्रयुगप्रधानवसतिवासिनां श्रीजिनदत्तसूरीणां शिष्येण ब्रह्मचन्द्रगणिना लिखिता । ॐ शुभं
 भवतु । श्रीमत्पार्श्वनाथायनमः ।

3. ŚĀNTINĀHA CARIU :—

Śāntināha Cariu is the work of Śubha Kīrti. He refers to himself as Ubhaya BHĀṢĀ CAKRAVARTI, emperor or scholar of two languages and as such it is presumed that he was the scholar of Sāṃskṛit and Apabhraṃsa languages. He planned his work as Mahākāvya. Śāntināha Cariu deals with the life of Śāntinātha, a Jaina Tīrthankara. The work contains 19 Sandhis. The exact date of its composition is not given in the work but it appears that it was written in the 13th or 14th Century. One manuscript is preserved in the Śāstra Bhaṇḍār of Nāgaur. This manuscript was copied in 1494 A. D. and was got written by Brahma Vīra and Brahma Lāla pupil of Bhaṭṭāraka Jinacandra.

4. PRĀKRIT CHANDA KOṢA :—

This is a beautiful Chanda Koṣa which has been found in a Guṭakā of the Śāstra Bhaṇḍār of Jaina temple Pāṇḍyā Lūṇakaraṇḍī. The total number of the Gāthās is 78. The metres given in the book are as follows :—

- | | | |
|---------------------|---------------------------|-----------------------|
| 1. Somakānta | 2. Dodhaka | 3. Motiyādāma |
| 4. Trotaka | 5. Yatibahula | 6. Bhujangaprapāta |
| 7. Kaminīmohana | 8. Mainākula | 9. Chappaya |
| 10. Roḍaka | 11. Nārāca | 12. Ḍumilā |
| 13. Vihān | 14. Gīta | 15. Vijay |
| 16. Phuṭa Vansara | 17. Dohādodhaka | 18. Haṃsadodhaka |
| 19. Soṭaṇa | 20. Cūlikā | 21. Upacūlikā |
| 22. Uggāha Dohā | 23. Rasākula | 24. Skandhaka Daṇḍaka |
| 25. Kuṇḍaliyā | 26. . Candrāyaṇa | 27. Berāla |
| 28. Rāḍhaka | 29. Vastu | 30. Duvaī |
| 31. Padhaḍi | 32. Caupaī | 33. Kuṇḍalinī |
| 34. Candrāyaṇī | 35. Laghucaupai | 36. Aḍilla |
| 37. Bhinna Aḍilla | 38. Ghattā | 39. Mehāṇi |
| 40. Mahā Mehāṇi | 41. Nārāca (Prakarantara) | 42. Ekāvalī |
| 43. Cuḍāmaṇi | 44. Mālatī | 45. Padmāvati |
| 46. Gāthā | 47. Viprī | 48. Chatrinī |
| 49. Vaisyī | 50. Śūdrī | 51. Pathyā |
| 52. Vipulā | 53. Capalā | 54. Mukha Cāpalā |
| 55. Jaghanya Capalā | 56. Vigāhā | 57. Gītī |
| 58. Upagītī | 59. Guhinī | |

5. PAUMA CARIU ṬIPPANA :—

Paum Cariu written by Svayāmbhu, is the earliest work of Apabhraṃśa literature so far discovered. It was composed in the 8th Century A.D. It is a Jaina Rāmāyaṇa which describes the life of Rāma according to Jaina mythology. From a literary point of view, Pauma Cariya is considered one of the best and richest work not only in Apabhramsa but also in any Indian language.

A small Saṃskṛit commentary of this work has been discovered in the Grantha Bhaṇḍār of Jaina temple Terāpanthī, Jaipur. Though the date of the commentary is not given, the manuscript is an old one. It appears that it was composed in about 13th Century. It renders the difficult words of Apabhraṃśa into Saṃskṛit. The commentary begins as under :—

स्वयंभुवं महावीरं प्रणिपत्य जगद्गुरुं ।

रामायणस्य वक्ष्यामि टिप्पणं मतिशक्तितः ॥

गुरु परमेष्ठि वृषमनाथ अथवा गुरुवश्च ते पंचपरमेष्ठिनः ते अर्हतसिद्धाचार्योपाध्यायसाधवस्तत्र तिहुयण लग्गणखंम इति पाठः । पुरा पुनः संस्कृत प्राकृत व्याकरण छंदो द्विसंधानभारतसूत्रकानंतरं आरिसु विरतनमहामुनिप्रणीतरामायणशास्त्रं । परगुरु परमेष्ठिं नत्वेति पूर्वमस्कारादुपरि चतुर्विंशति परमजितान्नमस्कृत्यं कावे काव्येन ॥१॥

6. ĀNANDĀ :—

Ānandā is a small work which consists 42 stanzas. The main subject of the work is ethics. The stanzas express lofty sense in a few words. They touch the various spheres of life of a man and teach him to remain honest and pious. The date of the work is not given but it seems that it was composed in about 13th. Century.

The manuscript of the work is preserved in Āmer Śāstra Bhaṇḍār Jaipur. Some of the stanzas are as follows :—

अप्पु गिरंजणु परम सिउ अप्पा परमाणुंदु ।

मूढ कुदेवण पूजयइ आणंदा रे ! गुरु विणु भूलउ अंधु ॥२॥

× × ×

भितरि भरिउ पाउमलु, मूढा करहि सण्हाणु ।

जे मल लाग चितमहि आणंदा रे ! किम जाय सण्हाणि ॥४॥

× × ×

केइ केस लुचावहि, केइ सिर जट भार ।

आप्प विंदुण जाणहि आणंदा ! किम पावहि भवभार ॥६॥

पाखि मासि भोयणु करहि पण्डितगामुनि रासु ।

अप्पा जन्ताइरा जाणहि आंणंदा ! तिह राइ जमपुरि वासु ॥११॥

× × ×

हरिहर वंभुवि सिवणही मणु बुद्धि लक्खिउरा जाई ।

मध्य सरीर हे सो वसइ अणंदा ! लीजहि गुरुहि पसाई ॥१८॥

× × ×

सौ अप्पा मुणि जीव तुहें अणहंकरि परिहारु ।

सहज समाधिहि जाणियई आणंदा ! जे जिण सासणि सारु ॥२२॥

× × ×

अप्पा संजमु सोल गुण अप्पा दंसण राणु ।

वउ तउ संजम देउ गुरु आंणंदा ! ते पावहि णिव्वाणु ॥२३॥

× × ×

सिक्ख सुणइ सद्गुरु नणइं परमाणंद सहाउ ।

परम जोति तमु उरुहसई आंणंदा ! कीजइ णिम्मलुमाउ ॥२६॥

× × ×

पढइ पढावइ अणवरइ, सो एरु सिवपुर जाई ।

कम्महण भवणि दलणिण आंणंदा ! भवियण हियइ समाई ॥३८॥

× × ×

समहस भावें रंगिमा अप्पा देखइ सोई ।

अप्पउ जाणइ परहणई आंणंदा ! करई णिरालं व होई ॥४०॥

7. AN OLD LETTER IN PRĀKRIT :—

This is a letter written in Prākṛit language. It shows how in the old times, letters used to be written. The letter seems to be of that period when Bhojpatra and paper were used for writing as it was mentioned that whether there was no Bhoja leaf so that no letter was sent. This is an important letter which has been found in a Guṭakā of Śāstra Bhandār of Pāṇḍyā Lūṇakaraṅgi Jaipur. As there are only nine Gathas, all of them are quoted below :—

बुसत अम्हाण वरं अणवरयं तुम्ह गुरालियंतत्तस ।

पढाविय नियकुमलं जिम अम्हं होइ संतोसो ॥१॥

सो दिवसो सा राई सो य पएसो गुणाण आवासो ।

सुह गुरु तुह मुहकमलं दीसइ जत्येव सुहजराणं ॥२॥

कि अम्मुज्जो देसो कि वा मसि नत्थि तिहुयणे सयले ।

कि अम्हेहिं न कज्जं जं लेहो न पेसिअो तुम्हे ॥३॥

जर भुज्जो होइ मही उयहि मसी लेहिणी य वणराई ।

लिहइ सुराहि वणा हो तुम्ह गुणा ण याणंति ॥४॥

जह हंसो सरइ सरं पड्डल कुचमाइं महुयरो सरइ ।

चंदण वणं च नागो तइ अम्ह मणं तुम सरइ ॥५॥

जह भद्वए मासे भमरा समरंति अंव कुसुमाइं ।

तह भयवं मह हिययं सुमरइ तुम्हाण मुहकमलं ॥६॥

जह वच्छ सरइ सुरहि वसंतमासं च कीइला सरइ ।

विज्झो सरइ गइदं तह अम्ह मणं तुमं सरइ ॥७॥

जह सो नील कलाओ पावस कालम्मि पंजर छूढो ।

संभरइ वणो रमिउं तह अम्ह मणं तुमं सरइ ॥८॥

जह सरइ सीय रामो रुप्पिणि कण्हो एलो य दमयंती ।

गोरी सरइ रुद्धं तह अम्ह मणं तुम सरइ ॥९॥

8. ŚRĪPĀLA CARIU :—

Srīpāla Cariu was composed by Brahma Dāmodara. It describes the life of Srīpāla who was a great emperor according to the Jaina mythology. In the beginning of the work, the poet mentions the names of the Ācāryas who had flourished before him and declares himself as the pupil of Bhaṭṭāraka Jina Candra. The work was composed on the request of Sāhu Nakhatū, son of Devarāj. It contains only four Sandhis. The manuscript belongs to the Śāstra Bhaṇḍār of Jaina temple of Badhi Canda, Jaipur. In the beginning and end of the work, the poet has given a description of his patron. The last puṣpikā of the work is as under :—

इय सिरिपाल महाराय चरिए जय पयड सिद्धचक्क परमात्तिसयविसेसगुणायिरभरिए बहुरोर
घोर दुट्ठयरवाहिपसरणिगुणासणो धम्मइं पुरिसत्थायण पयासणो भट्टारय सिरि जिणचंद सामि सीस
वह दामोयर विरइए सिरदेवराज रांदण 'साहु राखतु गामंकि' सिरिपालराय मुखगमण वहि वणरणो
णाम चउत्थो संधी परिछेउ समत्तो ।

9. PĀSA NĀHA CARIU (Pārśvanātha Carita)

This work was written by Asawāla son of Lakśmaṇa. It was completed in Samvat 1479 (1422 A.D.) at Karahala village. The poet took one year in completing the work. The work contains 13 Sandhis in which life story of Pārśvanātha has been described. A manuscript of this work is preserved in the Grāntha Bhaṇḍār of Jaina temple Terāpanthī, Jaipur. The beginning and end of the work is as follows:—

BEGINNING :—

सिवसुह सर सारंगहो सुयसारंगहो सारंग कहो गुणभरिओ ।
 भगमि भुअण सारंगहो खमसारंगहो पणविवि पास जिणहो चरिओ ॥
 भाविय सिरि मूलसंघचरणु, सिरि वल्यारयगण वित्थरणु ।
 पर हरिय-कुमय पोमायरिउ, आयरिय सामि गुणगण भरिउ ॥
 धरमचंदु व पहचंदायरिओ, आयरिय रयण जस पहु धरिओ ।
 धरि पंचमहव्वय कामरणु, रणुकय पंचिंदिय संहरणु ॥
 वर धम्म पयासउ सावयहं, वयधारि मुणीसर भावयहं ।
 भवियण मण पोमाणंदयर मुणिपोमणंदि तहो पट्ट वर ।
 हरि समउ ण भवियणु तुच्छ मणु, मणहरइ पइट्ठ जिणवर भवणु ।
 वरभवण भवणि जस पायडिउ, पायडु ण अरांग मोहरणडिउ ।
 णडिया वय रयणत्तय वरणु धर रयणत्तय गुणवित्थरणु ।

: धत्ता :

तहो पट्टवरसमि णामे सुहसमि मुणि पय-पंकयचन्द हो ।
 कुलु खित्ति पयासमि पहु आहासमि, संघाहिव हो बहो अणिद हो ।

END :—

इकवीरहो णिव्व इं कुच्छराइं, सत्तरि सहुं चउसय वत्थरोइं ।
 पच्छइ सिरि णिव विक्कम गयाइं, एउणसीदी सहुंचउदहसयाइं ।
 भादव तम एयारस मुणेहु, वरि सिक्के पूरिउ गंधु एहु ।
 पंचाहिव वीससयाइं सुत्तु, सहसइं चयारि मंडणिहि जुतु ।
 बहलवखण मूगा सुउ वरिट्ठु, आणंद महेसर भाइ जेट्ठु ।
 जनु पंचगुत्त सीहंति याइं, हुअ करम रयण मह मयणराइं ।
 सो करम उलेविणु सज्जणाह, आहासइ गुणियण गुण मणाह ।
 जो दुविहलंकारइ मुणेइ, जो जिणसासणि दंसणु जणेइ ।

जो सम्मत्तायरु गुण अगव्वु, जो आयम सत्थइं मुणइं भव्वु ।
 जो जीव दव्व तच्चत्थ भासि, जो सद्दासद्दहं कुणइं रासि ।
 गुणयास भाउ संवग्गु भेइ, जो वग्गु वाग मूल जि मुणइ ।
 जो संख असंख अणंत जाणि, जो भव्वाभव्वहं कय पमाणि ।
 जो घण घण मूलहं मुणइं भेउ, सो सोहिवि पयडउ गंथ एउ ।
 अहण मुणइंती मज्झुत्थ होउ, अमुणंतहं दोसु म मज्झ देउ ।

घत्ता

जिण समय पहुत्तणु गुणगण कित्तणु अवसवि महि वित्थारइ ।
 हउ तसु पयवंदमि अप्पउ णिंदमि जो सम्मतुद्धारइ ॥६॥
 सो णंदउ जियु सिरि पासणाहु, उपसग्गविणासणु परमसाहु ।
 णंदउ परमागमु णंदि संघु, णंदउ पहुवीसरु अरिदुलंघु ।
 णंदउ पउरमणु अहिंसभाउ, वुहयणु सज्जणु अमुणिय कुमाउ ।
 णंदउ सिरि वाम्ह हो तणउ वंसु, कीलउ णिय कुलिजिमसेरहि हंसु ।
 णंदउ जिण धम्मणि वद्धराउ, लोणायरु सुअ हरिवह्मताउ ।
 णंदउ णंदणु सहं भा परेहि, धारम्मता उपहसिय मणेहि ।
 णंदउ लहु भायस सहं सुएण, परमत्थु जेण वुज्झिउ मणेण ।
 णंदउ अवरुवि जिण समय लीणु, खउ जाउ दुट्ठ मिच्छतु हीण ।
 णंदउ जो पयडइ पास चितु, आतम सारंकितु गुण विचितु ।
 जा सुरगिरि रवि ससि महिप ओहि, ता चउविह संघहं जरांहि बोहि ।
 असुवाल भणइ मइं कयउ राउ, जिणु केवल लोयणु मज्झु देउ ।
 किं चोज्ज जासु वधरिजं हवइ, भो किं सेवय रहो तंण देइ ।

घत्ता

जाजिण मुह णिग्गय सग्गा सुसंगम गिरतइ लोण हो सारी ।
 जं किउ हीणाहिउ काइमि साहिउ तमहु खमउ भंडारी ।

इय पासणाह चरिए आयमसारे सुवग्ग चहु भरिए । वुह असवाल विरइए संघाहिप
 सोणिगस्स कणणाहरण सिरिपास णाह णिव्वाण गमणो णाम तेरहमो परिच्छेओ सम्मतो ॥१३॥

10. SAMBHAVA JINA CARIU :—

This is an Apabhraṃśa work written by Tejapāla. The work describes the life of Sambhavanatha, the third Tirthankara. The work was composed on the request of Srāvaka Tīla who was an Agrawāl Jaina.

The work is divided into five Adhikāras. In the beginning of the work, full account of his teacher Guṇa Kirti, his patron and himself is given. The manuscript was discovered in the Śāstra Bhaṇḍār of Jaina temple Dīwānji, Jaipur. It contains 62 folios. After 'manglācaraṇa the poet gives the description of his teacher in the following lines:—

पुणु पणवेमि मुणि तवनेय चारु, चिर चरिय कम्म दुक्खावहार ।
 मुणि सहसकित्ति धम्माणुवट्ठि, गुणकीत्ति गुणायर ताह पट्ठि ॥
 तहो सीसु सेय लच्छी णिवासु, जसकित्ति जिणायम पह-पयासु ।
 तहो पट्ठि महामुणि मलयकित्ति, उद्धरिय जेण चारित्त वित्ति ॥
 तहो सीसु णमंसमि णयसिरेण, परमपप्पउ साइउ पवर जेण ।
 दो पढम भाण दूरीकएण, तो भाणहि णियमणु दिण्णु जेण ॥
 गुणमद्दु महामइ महमुणीसु, जिण संव्वहो मंडणु पंचमीसु ।
 जो केवि मव्व कंदोट्ट चंद, पणवेप्पिणु तह अवरवि मुनिद ॥

11. PINGAL CATŪRŚITI RŪPAKA :—

This is also a work on Prākṛit metres and has been discovered in a gutakā of Pāṇḍya Lūṅkaranji. The name of the author is not given in the work but it appears that it was composed when Prākṛit and Apabhraṃśa were popular. It describes or defines 84 metres, the names of which are as follows :—

- | | | |
|---------------|-----------------|-----------------|
| (1) Sāḍā | (11) Gandhānā | (21) Gitikā |
| (2) Dandikā | (12) Dacchithā | (22) Ḍillā |
| (3) Gāhinī | (13) Roḍā | (23) Paddhaḍi |
| (4) Gāhā | (14) Lālā | (24) Aḍialla |
| (5) Viggāhā | (15) Rangikkā | (25) Maḍilla |
| (6) Siṇhani | (16) Vijjūmālā | (26) Vaṭhu |
| (7) Uggāha | (17) Caupaiyā | (27) Vahrattthu |
| (8) Khandhānā | (18) Pahumāvati | (28) Jhamilla |
| (9) Vatthuvā | (19) Rūvāmālā | (29) Gayanandu |
| (10) Dohā | (20) Ghaṭṭā | (30) Payangam |

(31) Tinnā	(49) Candāṇā	(67) Pāikkā
(32) Nārāyā	(50) Cūliyā	(68) Pankā
(33) Duvai	(51) Cāraṇa	(69) Vānī
(34) Pāvānī	(52) Kamalā	(70) Sālūda
(35) Vallaggiyā	(53) Dipakkā	(71) Rāsā
(36) Cānvar	(54) Mottidāma	(72) Tānī
(37) Sāmānī	(55) Sārangā	(73) Candāmālā
(38) Dhārīya	(56) Bandhā	(74) Cakkā
(39) Khanjā	(57) Vijjohā	(75) Hārakkī
(40) Tungā	(58) Narahancā	(76) Dhūā
(41) Sikkhā	(59) Pancā	(77) Takkā
(42) Toṭaka	(60) Saṁmohā	(78) Khaṇḍā
(43) Bhujangaprayāta	(61) Caurāṇsā	(79) Khaṇḍlayā
(44) Līlā	(62) Hansā	(80) Kambalayā
(45) Lagganiyā	(63) Manghāṇā	(81) Dhavlangā
(46) Jamakkāṇā	(64) Khaṇḍā	(82) Vimbā
(47) Pharī	(65) Khanjā	(83) Dambaliya,
(48) Morakkā	(66) Harsankhāṇa	(84) —

Apart from these metres, the poet gives also examples of sub-divisions of the metres. He also mentions the name of the poet Ralha, the maker of Upcūliu Chanda :—

दोहा छंदुवि पदम पदि दह दह कल संजुत सुअठ सविमत्त दइ ।
उपचूलिउ बुहियण सुणहु गुरु गण मुण संजुत जपेइ रल्ह कवि ॥

the beginning and end of the poem is as follows—

जा विज्जा चउराण्णोण सरिसा जा चउमुए संमुणा ।

जा विज्जाहर-जक्ख-किन्नर-गणा जा सूर इंदोइया ।

जा सिद्धाण मुण्णाराण कइणा जा धूवयं निच्चयं ।

सा अम्हाण सुहाण विमला वाणी सिरी भारया ।

जो विविह सत्थ सायर परयंतो सविमलजल हेयं ।

पदण्णमास तरंडो नाएसो पिगलो जयउ ।

End — तीसद्वुवमत्तय एरसजुत्तय पंडियलोय चवंति एरा ।

विस्सामयरिट्ठिय एरसदिट्ठिय पायण सिट्ठिय तिण्णघरा
दासप्पद-मंचिय अट्ठतहंचिय चउदह तिण्णवि कियणिलयं

जो एरिस छंदय सेस फण्णदय सो जागे मुच्च डंबलियं ॥

इति डंबलियाछंद समाप्तः । इति पिंगलस्य चतुरशीतिरूपकाः समाप्ताः ।

12. NEMINĀHA CARIU :-

The Nemināha Cariu was composed by Dāmodara. It was completed before Pandit Kamal Bhadra and on the request of Rāma Candra.

इह रोमिणाहचरिए महामुणि कम्बलमदपच्चक्खे महाकइ कणिट्ठ दामोदर विरइए
पंडिय रामयंद आएसिए मल्हसु अनग्गएउ आयाणिएणए जम्मुप्पत्ति नामा पढमो
संधि परिच्छेओ सम्मत्तो ।

It describes the life of Lord Neminātha. An incomplete manuscript of this work is preserved in the Śāstra Bhandār of Pāṭodī Jain temple Jaipur. It contains three sandhis. The first Sandhi deals with the birth of Neminatha, the second deals with the war between Jarāsandh and Lord Kriṣṇa and in the third Sandhi, the description of Neminātha's marriage is given. There may be four to five sandhis in the work. The first two folios are missing.

13. YOGASĀRA :-

Yogasāra was written by Bhaṭṭāraka Śruta Kīrti. His other three works are Dharma Parikṣā, Harivaṃśa Purāṇa and Parmeṣṭī Prakāśasāra. Yogasāra is the fourth work of the poet, which has been discovered in the Śāstra Bhandār of Terāpanthī Jain temple, Jaipur. It is divided in two sandhis. The last page of the manuscript has been eaten by ants so the portion in which the date of completion is given, could not be known. From Yogasāra the following information about the poet is available.

That he was the pupil of Tribhuvan Kīrti pupil of Devendra Kīrti.

That it was completed in Jerhat City in the temple of Nemināthā. The works ends as follows—

इय जोगध्यानानुसारे चिरसूत्तिपडत्तियाणु अणुसारे बहुजोयस्स
विसेमो पढमारंभेणसंकह्हेसो कयसुदकित्तिसउण्णो भविया
आयणिएचित्तसंतोसो बुहयणु गरपयमत्तो एणाम विदीऊ
परिच्छेऊ सम्मत्तो ॥ संधि २॥

14. Vidhawā Śīla Samrakṣaṇopāya :—

There are only ten gāthās in the work in which means for safeguarding the chastity of the widows have been mentioned. This is a book on social custom which throws some light on the society of the period and position of the widows in the society. As the number of the Gāthās is only ten, all of them are quoted. From the language of the work it appears that the work was composed in the 15th or 16th Century at the latest :—

पुरिसेण सह सहासं संभासं वत्तकारण मेगते ।

एगट्ठाणे सयणासणाइ पइरिक्कठाणं च ॥ १ ॥

पुरिसस्सवालविवरण अंगोहलिण्हाण मलणमव्वंगो ।

दिट्ठीइ दिट्ठिव्वो विलेवणं चरण धुवणं च ॥ २ ॥

तंबोल कुसुम कुंकम कर्प्पूरं सुरहि तिल्ल कत्थूरी ।

केस सरीर नियंसण वासणमेलाइ सिरिखंड ॥ ३ ॥

नहन्त अलय सीमंत केस रोमाण तह य परिकम्मं ।

अच्चंतमुच्चधम्मिल्लबंधणं वेणिवंध च ॥ ४ ॥

नाहि नियंत्र-उरत्थल-पयासणं पुरिस-सेव-करणं च ।

नर-सुर-तिरिए दट्ठं कामकहे पुव्व रव सरणं ॥ ५ ॥

सव्वंचिय आभरणं अलत्तय अजणं अणुवरितं ।

हिडोलय खट्टाई-संयणं तह कूलिअएउ ॥ ६ ॥

कोसंभं पट्टउलं तिलवासाईणि अच्छवत्थाणि ।

इगभत्ती जुयलस्स उ परिहणं उव्वडो वेसो ॥ ७ ॥

खोरं कामुदीवण-वज्जणमाहारमहियमहणं च ।

जण समवाए कोउग-पलोयणं धम्मठाण वहि ॥ ८ ॥

पर गिहगमणं एगागिणीइणिणि वाहिरम्मि शिरस्सरणं ।

चमचम-रत-उलगाणं तलियाणं तह परिभोगं ॥ ९ ॥

सिगारत्थं दप्पण-पलोयणं मिदियाइ नह रागो ।

एमाइ विहव महिलाण विवज्जए सोलरक्खट्ठं ॥ १० ॥

15. SANDEŚA RĀSA TĪPPANA :—

Sandeśa Rāsa is a famous work of Apabhramśa literature written by Abdul Rahmān, the only Muslim writer of Apabhramśa. It is a work of 14th Century and was composed on the lines of Meghadūta of Kālidāsa. A Saṁskrit Tīppana (commentary) has been discovered in the Śāstra Bhandār of Terāpanthī Jaina temple, Jaipur. This is one of the best Saṁskrit commentaries so far found in the manuscript libraries of India. It clears all the doubts and gives an easy sense of the Apabhramśa words. The total number of the gāthās is 220. The manuscript is incomplete as the first three pages are missing. It was written in the year 1551 A. D.

16. PĀRŚVA PURĀṆA :—

This is an Apabhramśa work written by poet Raidhu (15th Century). It describes the life of pārśvanātha written on the request of khema Sādhū. The Purāṇa is divided into 7 Sandhis. One manuscript copy of the year 1686 A. D. has been discovered in the Grantha Bhandār of Bolsīrī temple Kotah.

इय सिररिपासणाहपुराणो आयमअत्यस्स अत्यमुणिहारो
मिरि पडिय रयघू विरइए सिरि महाभव्व खेत्रसाहूणामकिए
मिरि पासणाह गिन्वाराकल्लाणवण्णारो राम मत्तमो संघी
परिच्छेऊ समत्तो । ७ । संघि । इति श्री पार्श्वनाथपुराण
समाप्तं । संवत् १७४३ वर्षे माघकृष्णचन्द्रवारे लिखितं महानंद
पुष्कर मल्लात्मज पालंविवासी ।

17. JAMBU SWĀMI CARIU :— (Saṁskrit commentary)

This is a Saṁskrit commentry on the famous Apabhramśa work 'Jambu Swāmi Cariu' of mahākavi Vīra. It has been discovered in the Śāstra Bhandār of Jaina temple Terāpanthī, Jaipur. The manuscript was copied in Saṁvat 1565 (1508 A. D.) It is a good commentary which clears some difficult words. The commentary on the first Sandhi is written in detail in comparison to the other sandhis. It covers one third portion of the manuscript. From the commentary it appears that in the 13th and the 14th centuries, the Saṁskrit was used as medium for understanding the difficult words of Apabhramśa even.

SAMSKRIT WORKS

1. MEGHĀBHYUDAYA :—

It is a short poem on Meghadūta of Kālidāsa. The whole poem is finished in 38 saṃskrit stanzas. The manuscript is in the collection of Granth Bhaṇḍār of Jaisalmer. The first stanza of Meghadūta has been written as under :—

काचित् काले प्रमुदितनदन्नीलकण्ठैर्घनागे,
व्योमाटव्यां प्रतिदिशमलं सञ्चरन् मेघनागे ।
वद्धारम्भं वदति वनिता स्म प्रवासाय कान्तं,
कामश्चापं वहति हितदा विस्फुरच्छायकान्तम् ॥ १ ॥

The end of the work is as follows :—

विद्युल्लता लसति काञ्चनसन्निभारं,
धाम्नो वहन्ति धनवन्ति नभानिभारम् ।
उच्चै रसत्यविरतं जलदोऽस्तवारि—
रस्मिन् प्रयातु समये प्रिय यस्तवारिः ॥ ३८ ॥
इति मेघाभ्युदयकाव्यं समाप्तमिति ॥ छ ॥

2. JĪTASĀRA SAMUCCAYA :—

This is also a new work which has been found in the Grantha Bhaṇḍār of Ajmer. Jītasāra Samuccaya was composed by VRIṢABH NANDI. According to Śrī Jugalkishore Mukhtār, the scholar flourished earlier than the 9th century. There are 700 śloka in it. Though in the original work the number of slokas are stated to be 600. This shows that some verses were interpolated by some copyists.

The subject matter of the work deals with punishments, which are to be inflicted when the Jaina principles are violated.

3. NYĀYA VĀRTIKA ṬIPPANA :—

This is a commentary on Nyāya Vārtika written by Bhārdvāj in Saṃskrit. This is a non Jain-work. The manuscript exists in the Grantha Bhandar of Jaisalmer. It belongs to Samvat 1279 i.e. 1222 A. D. The end of the manuscript is as follows :—

यो ऽ क्षपादमपि न्यायः प्रत्यमाद् वदतांवरम् ।
 तस्य वात्स्यायन इदं भाष्यजातमवर्तयत् ॥ १ ॥
 जतीनां सप्रपञ्चानां निग्रहस्थानलक्षणम् ।
 शास्त्रस्य चोपसंहारः पञ्चमे परिकीर्तितः ॥ २ ॥
 यदक्षपादप्रतिमो भाष्यं वात्स्यायनो जगौ ।
 अकारि महत्तस्तस्य भारद्वाजेन वार्त्तिकम् ॥ ३ ॥

इति पञ्चमोऽध्यायः समाप्तः ॥ छ ॥ न्यायवार्त्तिकं
 समाप्तमिति ॥ छ ॥

संवत् १२७६ वर्षे फागुन सुदि ६ बुधे प्रल्हादनपुरस्थितेन ठ. विल्हणेन
 न्यायवार्त्तिकपुस्तकं समाप्तमिति ॥ श्रीमज्जिनपतिसूरिशिष्य श्रीजिनेश्वर-
 सूरीणां उपदेशेन ॥

4. ADHYĀTMA RAHASYA :—

Adhyātma Rahasya written by Pandit Āśādhar of the 13th Century was unknown to the scholars till about ten years ago but it has been discovered now in Jaina Śāstra Bhandār of Ajmer. This work was composed by the order of his father. This is on the subject of Adhyātma (spiritualism). The name of Adhyātma Rahasya mentioned by the poet in his ANAGĀRA DHAMĀMRITA (1243A.D.) as such it appears that it was composed before 1243 A. D. The total number of verses is 73. The beginning and the end of the manuscript is as follows :—

Beginning

मन्येभ्यो भजमानेभ्यो यो ददाति निजं पदम् ।
 तस्मै श्रीवीरनाथाय नमः श्रीगीतमाय च ॥ १ ॥

End

अश्वच्चेतयते यदुत्सवमयं ध्यायन्ति यद्योगिनो
 येन प्राणिनि विश्वमिन्द्रनिकरा यस्मै नमः कुर्वते ।
 वैचित्रीयगतो यतोऽस्ति पदवी यस्यान्तरः प्रत्ययो
 मुक्तिर्यत्र लयस्तदस्तु मनसि स्फूर्जत्परं ब्रह्म मे ॥ ७३ ॥

5. COMMENTARY ON BHŪPĀLA CATURVINSĀNTI STOTRA :—

Bhūpāl Caturvinsānti stotra is a work in Saṁskrit by Bhūpāl poet. It is a prayer in praise of twenty four Tīrthankaras. Āśādhar, a famous saṁskrit writer of 13th Century wrote a commentary on this stotra. But the copy of the Commentary written by him was not available before some time back. Now it has been discovered in the Śāstra Bhaṇḍār of Jaina temple, Pāṭodī. This is a rare manuscript as upto this time only one manuscript has been discovered. The commentary was made by the scholar for his pupil Vinay Candra. This is a good commentary on the work. The commentary of the 2nd stanza is as follows :—

शान्तं वपुः श्रवणहारि वचश्चरित्रं,
सर्वोपकारि तव देव ततः श्रुतज्ञाः ।

संसारमारवमहास्थलरुद्रसान्द्र—

च्छायामहीरुह भवन्तमुपाश्रयन्ते ॥ २ ॥

शान्तं निर्विकारं सौम्यमित्यर्थः । वपुः शरीरं तवास्तीति संबन्धः । श्रवणहारि श्रोत्रप्रियं वचो वाक्यं तवास्ति । चरित्रं चरणं विहरणक्रिया सामाधिकादि चारित्रं वा सर्वेषां प्राणिनामुपकारि उपकारकम् । भगवति हि विहरति सुभिक्षारोग्यादिना सर्वे जन्तवः स्वस्थाः भवन्ति । प्राण्युपघातश्च न स्यात्तथातदुपदिष्टधर्मानुष्ठानान्निरावाधा भवन्ति । यतः एवं । हे देव इन्द्रादिभिर्दीव्यते स्तूयते इति देवः । ततस्तस्माद्वपुः शान्तत्वादिति हेतोः । श्रुतज्ञा आगमविदः । संसार एव मारव मरुदेशप्रभवं महास्थलं प्राणिनां सन्ततसन्तापहेतुत्वात्तत्र रुद्रो महान् सान्द्रो घनः छायायोपलक्षितो महीरुहो वृक्षः । यस्य सूर्ये चलत्यपि यस्य छाया निश्चला भवति स छायातरुरिति लोके प्रसिद्धः स तथाभूतो जिनः ग्रामन्ज्यते । भवन्तं त्वां श्रयन्ते अर्थान्तराद्व्यावृत्त्य समन्तात्सेवन्ते ॥ २ ॥

6. Commentary on KIRĀTĀRJUNĪYA :—

This is a Saṁskrit commentary on KIRĀTĀRJUNĪYA by Prakāśa Varṣa. This commentary has been newly discovered in Āmer Śāstra Bhaṇḍār, Jaipur. One manuscript of this is available also in the collection of Jaisalmer Bhaṇḍār. The commentary has not been published so far.

7. ŚRĀVAKA DHARMA PRAKARAṆA :—

Śrāvaka Dharma Prakaraṇa was composed by Jinesvar Sūri in Saṁskṛit in the year 1256 A. D. It describes the duties of a Jaina layman. The work is written in artificial language. The total number of stanzas is 245. The manuscript of the work is preserved in the Grantha Bhandār of Jaisalmer.

8. UTTARA PURĀṆA ṬIPPANA :—

Uttarapurāṇa is a famous work written in Saṁskṛit by Ācārya Guṇa Bhadrā in the 9th Century. It is very popular among the Jains and is widely read. A Saṁskṛit commentary written on this Purāṇa has been discovered in the Śāstra Bhandār of Jaina temple Terāpanthī Jaipur. The name of the commentary written is not known but as the manuscript is of Saṁwat 1569, the commentary seems to have been written earlier than this. No commentary of this Purāṇa has been found so far. This commentary is rare one. The beginning of the commentary is as under :—

त्रिनेयानां भव्यानां । अवारभागे दक्षिण भागे । ५ प्रणयिनः संतः ।

वृगुतेस्म भजंतिस्म ॥ ६ शक्ति सिद्धिः भयोपेतः । प्रभूत्साहमंत्रशक्तयस्तिष्ठः ।

प्रभुशक्तिर्चमवेदाद्या मंत्रशक्तिर्द्वितीयकाः

तृतीयोत्साहशक्तिश्चेत्याहु शक्तित्रयं बुधाः ॥

9. PĀRŚVANĀTHA CARITRA :—

One manuscript of this work has been discovered in the Śāstra Bhandār of Dablanā (Būndī). It is in Saṁskṛit prose. The name of the author has not been mentioned in the work. The manuscript was copied in the year 1563 A. D. by Pandit Saubhāgya Kīrti. (1)

The work beals with the life of Lord Pārśvanātha. The language of the work is simple. The work is completed in 27 folios. One quotation from the work is as follows :—

मधुरापूर्या धनसारो वनादयः । स पण्टिकोटि धनी । द्वाविंशतिकोटिमौममध्ये

द्वाविंशतिकोटि व्यवसायमध्ये द्वाविंशतिकोटि गृहव्याजे संति..... ।

10. SULOCAÑĀ CARITRA :—

Sulocanā Caritra was written by Vāḍi Cāndra, pupil of Prabhā Candra. It is in Saṁskrit poetry. It describes the life of Sulocanā Satī who was famous for her good character. The work is divided into nine paricchēdas. One manuscript of this work has been discovered in the Granthā Bhaṇḍār of Dablanā (Būndī). The manuscript contains the date of 1708 A. D. It was copied by Lāl Candra, pupil of Brahma Kripā Rāma.

11. CĀRPAṬA ŚATAKA :—

This is in Saṁskrit composed by some unknown scholar. There are hundred Padyas in the work in which several kinds of teachings have been imparted. This has been found in the Granthā Bhaṇḍār of Pāṇḍyā Lūṅkarañji. This is a rare work which has not been found so far in any of the Bhaṇḍārs in Rājasthān. The manuscript is dated saṁvat 1873 (1816 A. D.). The beginning and end of the work is as follows :—

श्रीसर्वज्ञं नत्वा देवं, सकलसुरासुरविरचितसेवं ।
वक्ष्ये किञ्चित्तदनुचरोऽहं, मुञ्चति येन विवेकी मोहं ॥ १ ॥
वर्जितदुष्टसहायमहोमिः, परिहरभाषाकायमनोमिः ।
पङ्क्तिघ्नजीवनिकायविनाशं, संसृतिचारकबन्धनपाशं ॥ २ ॥

x

x

x

x

कोऽहं कस्त्वं कथमायातः, का मे जननी को मे तातः ।
इति परिभावयतः संसारः, सर्वोयं खलु स्वप्नविहारः ॥ ६६ ॥
वर्गोच्चारणकरणविहीनं, यदिदं गुरु-संकेते लीनं ।
स्वयमुन्मीलति यस्य ज्ञानं, पुनरपि तस्य न गर्माधानं ॥ १०० ॥

12. RĀJAVANŚA VARNANA :—

This is a work written in Saṁskrit and deals with the various dynasties of India. It contains 9 leaves but the 1st leave is missing. The date of writing the manuscript is not given. The manuscript belongs to the Śāstra Bhaṇḍār of Jaina Terāpanthī Mandir, Jaipur.

In the beginning, the author gives a passing reference to important dynasties of India and then he begins with Pandava dynasty in the following way :—

तत्रादौ जक्रमयायां, इंद्रराज्यं करिष्यति ।
 कलिकाले 'इंद्रपुत्र्यः' इति नाम भविष्यति ।
 पुनश्च पांडवभूपालाः राज्यं कृत्वा कलौ युगे
 वर्षं त्रय सहस्रत्रय, भवतीह न संशय ॥ २ ॥

This description completes in 76 Padyas. After giving a short reference to Rāma Vanśa Rājya, the poet begins with Pamāra dynasty in this way :—

कृतयुगे वलिर्दाता, त्रेतायां रघुनन्दनः ।
 द्वापरे कर्णविराटः कलिकाले च विक्रमः ॥ १ ॥
 दातामूरदयालुश्च, परदुःखश्चमंजकः ।
 दिल्लीशविक्रमादित्यः उज्जैणी राज्यनायकः ॥ २ ॥

This finishes in 92 verses. Afterwards he describes about Tunvar dynasty in which there were 19 Kings. For the Cāuhān dynasty, the author takes 25 verses. After The downfall of Cauhānas, Pattan dynasty begins. The poet gives an exact date which is as follows :—

विक्रमात् सप्तद्विद्वैकः : १२२७: वर्षे च प्रवरे वरे ।
 चैत्रकृष्णत्रयोदश्यां, म्लेच्छराज्यं च जायते ॥ १ ॥

In Saṁvat 1393 (1336 A. D) Kutūbuddin established his kingdom :

विक्रमात् त्रिनवत्रयोदशः : १३९३: राज्यस्थापितः म्लेच्छनायकः ।
 आदौ कुतबुद्दीनाय, वेद-वर्ष-द्विमासकः ।
 किरदिना ह्यष्टमिका, योगिनीपुरराज्यकृत् ॥ २६ ॥

After describing Lodi dynasty, the author states that the rule of Chatta (Moghul) dynasty begins from Saṁvat 1553 (1496 A. D) and Taimūrlang was the first and Bābara was the second one. It completes with the description of Aurangzeb who ruled over India for 49 years 9 months and 27 Gharies. There are some verses after the description of Aurangzeb, but it seems that they were written later on by another man. The author gives four names for Delhi i. e. INDRAPRASTHAPUR, YOGINĪPUR, DHILLI and lastly DELHI.

HINDI & RĀJASTHĀNĪ WORKS

1. JIṆADATTA CARITA :—

Jiṇadatta Carita or Jinadatta Kathā was composed by the poet Rajarsingh in the year 1297 A. D. The work has been discovered in a guṭakā of Jaina temple, Pāṭodī, Jaipur. It describes the life of a Jaina Śrāvaka Jiṇadatta who was the son of a richman. Once he went to Ceylon for business and there he married the daughter of the King. It contains 553 stanzas.

The poet was Jaisawāl by caste. His father's name was Āte and mother's name was Siryā. The language of the work is influenced by Rājasthānī and Apabhraṃsa. The main metre of the work is Caupai but metres like Dohā and Vastu Bandha have also been used. It is perhaps the first big work of old Hindī in which the date of composition is given. It is full of poetic beauty and presents a picture of the social and economical condition of that time: The poet gives his family account and date of completion of work in the following lines :—

जइसवाल कुलि उत्तम जाति, वाईसइ पाडल उत्तपाति ।
 पंचऊलीया आते कउ पूतु, कवइ रलहु जिणदत्त चरित्तु ॥ २६ ॥
 माता पाइ नमउ जं जोगु, देखि लियउ जेहि मत लोगु ।
 उवरि मास दस रहिउ धराइ, धम्मु बुधि हुई सिरीया माइ ॥ २७ ॥
 पुगु पुगु पणवउ माता पाइ, जेह हउ पालिउ करुणा भाइ
 म उवयारगु हुइसउ उरगु, हा हा माइ मज्झु जिण सरगु ॥ २८ ॥
 संवत् तेरहसैं चउवण्णो, मादवसुदि पंचम गुरु दिण्णो ।
 स्वाति नखत्तु चंदु तुली हती, कवइ रलहु पणवइ सरसुती ॥ २९ ॥

The last portion of the work in which the poet requests his readers not to defame the work, is as follows :—

जो जिणदत्त की निंदा करइ, सुनत चउपही जलि जलि मरउ ।
 जो यह कथा घालिहइ रालि, तहु मिछत्ती दइ यह गालि ॥ ५४६ ॥
 मइ जोयउ जिणदत्त पुराणु, लाखू विरयउ अइस पमाणु ।
 देखि विसरू रयउ फुड एहु, हत्थालंवरु वुहयण देहु ॥ ५५० ॥
 जो जिणदत्त कउ सुणइ पुराणु, तिसको होइ राणु गिब्वारु ।
 अजर अमर पउ लहइ निरुत्तु, चवइ रलहु अमई कउ पूतु ॥ ५५१ ॥

गय सत्तावन छयसय माहि, पुन्नवंत को छापइ छाह ।
 तक्कु पुराणु सुणिउ नउ सत्य, भणइ रल्हु हउ रा मुणउ अत्यु ॥५५२॥
 जिणदत्त पूरी भई चउपही, छप्पन हीणवि छहसय कहो ।
 सहसु सलोक विन्त सय रहियं गंथ पमाणु राइसिहु कहिय ॥५५३॥
 संवत् १७५२ वर्षे कात्तिग शुदि ५ शुक्रवासरे लिखतं महानंद पालंव
 पुष्करमलात्मज ॥

2. CAUBISĪ GĪTA:—

Caubisī Gita was composed by Delha in the year 1324 A. D. It contains 26 verses of which 24 verses are written in the praise of twenty four Tīrthankaras and the remaining two describe the poet and when it was composed. The language of the work is an old Hindī, prevalent at that time. From the linguistic point of view the work presents a good māterial for research.

Delha, the writer of this poem was born in Parwar caste at Tibdhā City. The work has been discovered in the Grantha Bhandār of Baḍā Jaina temple, Jaipur. It exists in a guṭakā which was written in 1433 A. D. In the first stanza, the poet describes the circumstances under which the work was written :—

आदि रिसहु परावेपिणु, अन्त वीरु जिणणाहु ।
 अरहु सिद्ध आचार्य, अरु उज्झापति साहु ॥
 गणहर देउ नएपिणु, सारद करइ पसाउ ।
 हउ चउवीसी गाउं, करि तिमुद्ध समभाउ ॥
 सा तन सहजानन्दणु, बोलइ वच्छ निरुत्त ।
 कम्मक्खय कारण णिमित्त, देह तुम्हि रचहु कवित्त ।
 दुममु कालु पंचमउं, वम्म की दिन दिन हाणी ।
 बोधि करहु फलु लेहु, कहहु चउवीस वखाणी ॥
 गौरउ पमणइ णिसुणि, णाह हउं दासि तुम्हारी ।
 जिण चउवीस कयंतरु, सो मुहि कहहु विचारी ॥

Items of Description :

वापु माय तित्यंकरु जनमु नयरु अर आउ ।
 जक्कु जक्किणी लंछणु अर जिहि जेतउ काउ ॥

Last portion of the work in which the date of completion and the poet's family account is given runs as under :

कहउं जाणि कुलु आपणउं परवाडु भगाउं ।
 धम्मे साहुहि पणतिउ आजिहि पैतु नाउं ॥
 उदैसाहि दिउ भीयां ए तोनिउ लघु भाई ।
 टिहिडा रायरि वसन्त देल्ह चउवीसी गाई ॥
 हउं तुम्हि गोरउ पुं छिउ बुद्धि कहा महपाइ ।
 तेरहसइ इकहत्तारे संवच्छर होइ ॥
 मासु वसन्तु अतीतउ अलखइ तिज दिन होइ ।
 गुरुवासर पमणिज्जइ रोहिणि रिसु गुरोहु ॥
 ब्रह्मा जोग पसिद्धउ जोइसु एम कहेइ ।
 पढइ पढावइ गिसुणाइ लिहि लिहा जो देई
 भव समुदु सो उत्तरइ मोक्खपुरह सो जाइ ॥

3. PRADYUMNA CARITA¹ :—

Pradyumna Carita was composed by the poet Sadhāru in the year 1354 A.D. It is a work on the life of Pradyumna, the son of Śrī Kṛṣṇa and one of the great personalities in the Jaina Mythology. The work contains 701 stanzas in various metres, specially in caupai. The language of the work is Brijabhāshā and probably it is the first work in Brijabhāshā. It is a very good work and possesses literary merits. The method of description is very simple and easily understandable. It was composed in the Airacha town which is on Kanpur-Jhansi line. Two manuscripts of this work have been discovered in the Jain Śāstra Bhaṇḍār of Jaina temple Badhicanda, Jaipur. & Jaina Śāstra Bhaṇḍār of Kāmā. The first manuscript was written in 1548 A. D. and the other in the 17th Century. The main Rasa of the work is 'Vīra' because one third of the stanzas are related to Vīra Rasa. The work may be divided into six sargas, and there is description of war in every Chapter. Apart from other things, the work is very much important from linguistic point of view. The beginning and end of the work is as follows :—

सारद विष्णु मति कवितु न होइ, सरु आखरु रावि वृक्षइ कोइ ।
 सो सधार पणमइ सरसुति, तिन्हि कहुं बुधि होइ कतहुती ॥ १ ॥

सबु को सारद सारद करइ, तिस कउ अंत न कोउ लहइ ।
 जिणवर मुखह जु णिगाय वाणि, सो सारद पणवहु परियाणि ॥ २ ॥
 अठ दल कमल सरोवर वासु, कासमीरपुर लियो निकासु ।
 हंस चढी कर लेखणि देइ, कवि सघार सरसइ पभणोइ ॥ ३ ॥
 सेत वस्त्र पदमवतीण, करहं अलावणि वाजहि वीण ।
 आगम जाणि देहु बहुमती, पुणु दुइ जे पणवइ सरसुती ॥ ४ ॥

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सरस कथा रसु उपजइ घणउ, निसुणह चरितु पजूसह तरणउ ।
 संवतु चौदहसै हुई गए, ऊपर अधिक ग्यारह भए ॥
 भादव दिन पंचइ सो सारु, स्वाति नक्षत्र सनीश्चर वारु ॥ ११ ॥

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मइसामी कउ कीयउ वखाण, तुम पजुन पायउ निरवाण ।
 अगरवाल की मेरी जात, पुर अगरोए मुहि उतपाति ॥ ६६४ ॥
 सुधणु जणणी गुणवइ उर धरिउ, सा महाराज घरह अवतरिउ ।
 एरछ नगर वसंते जानि, सुणिउ चरित मइ रचिउ पुराणु ॥ ६६५ ॥
 सावयलोग वसहि पुर मांहि, दह लक्षण ते धर्म कराइ ।
 दस रिस मानइ दुतिया भेउ, भावइ चितहं जिणोसरु देउ ॥ ६६६ ॥
 एहु चरितु जो वांचह कोइ, सो नर स्वर्ग देवता होइ ।
 हलुवइ धर्म खपइ सो देव, मुकति वरंगणि मांगइ एम्म ॥ ६६७ ॥
 जो फुणि सुणह मनह धरिभाउ, असुभ कर्म ते दूरिहि जाइ ।
 और वखाणइ माणुसु कवणु, तहि कहु तूसइ देव परदवणु ॥ ६६८ ॥
 अरु लिखि जो लिखियावइ साधु, सो सुर होइ महागुणराधु ।
 जोर पढावइ गुण किउ निलउ, सो नर पावइ कंचन भलउ ॥ ६६९ ॥
 यहु चरितु पुन्न भंडारु, जो वरु पढइ सु नर महसारु ।
 तहि परिदमणु तुही फलदेइ, संपति पुत्रु अवरु जसु होइ ॥ ७०० ॥
 हउ बुधिहीण न जाणी केम्वे, अक्षर मातह गुणउ न भेउ ।
 पंडित जणह नमूं कर जोडि, हीण अधिक जण लावहु खोडी ॥ ७०१ ॥

॥ इति परिदमण चरित समाप्तः ॥

4. BĀRAKHARI DOHĀ :—

This was composed by Mahācand, the pupil of Viracanda. The time of the work is not given by the poet, but it appears that it was composed not later than the 16th Century. as one copy of the manuscript preserved in Āmer Śāstra Bhaṇḍār is of 1534 A. D. It is a spiritual work and deals with Ātmā, Parmātmā and the World. The total number of Dohas is 333. Some of the Dohās are as follows :—

सो दोहो अप्पाणयहु, दोहा जोण मुणेइ ।

मुणि महयंदिण भासियउ, सुणि विण चित धरेइ ॥ ६ ॥

× × × ×

कायहो सारउ एउ जिय, पंच महाणुवणाइ ।

अलिउ कलेवरु भारुतह, जेहिण धरियइ ताइ ॥ ८ ॥

× × × ×

खणि खणि खिज्जइ आव तसु, णियडइ होइ कयंतु :

तहिवण थक्कइ मोहियऊ, में में जीउ भणंतु ॥ १६ ॥

× × × ×

ते कि देवें कि गुरेण, धम्मेण य कि तेण ।

अप्पह चित्तह णिम्मलऊ, पच्चउ होइ ण जेण ॥ १५७ ॥

मे परियणु मे धणु घणु, मे सुअ मे दाराइ ॥

इउ चित्ततह जीव तुहु, गय भव कोजि सयाइ ॥ २६५ ॥

5. SĪKHĀ MANI RĀSA :—

The Rāsa was composed by Bhaṭṭāraka Sakalkīrti (15th Century). The poet imparts some teachings to his readers for remaining pure at heart and kind towards all human beings :

जीव दया दृढ पालीइए, मन कोमल कीजि ।

आप सरीखा जीव सबै, मन मांहि धरीजइ ।

The poet also requests that one should not disturb others while performing religious duties :

धर्म करतां न वारीइए, नवि परिनंदीज ।
परगुण ढांकी आप तरां, गुण नवि बोलीजइ ॥

In the end of the work the poet mentions his name only :

वैराग रे पालीइ सार, राग टालु सकलकीर्ति कहिए ।
जे मरिण ए रास ज सार— सीखा मरिण पढते लहिए ॥
(इति सीखामरिणरास समाप्त)

6. ĀDINĀTHA STAVAN :—

The stavan was composed by 'Mehau' in the year 1442 A. D. The Ādinātha Stavan is a historical work written in praise of Lord Ādinātha of Raṇakpur or Rāṇāpur temple. The temple is situated in Pali district of Rājasthān and six miles of Sādaḍi. The temple was constructed in the year 1439 A. D. ¹ The poet describes the art of temple minutely:

छजमुख शिखर त्रिभूमइं वार, मूलनायक जिण करूं जुहार ।
त्रिहु भूमी त्रिभुवन दीपतुं, त्रिभुवन दीपक नाम घरन्तु ॥ ४६ ॥
दंड कलस सोवन मइं सोहइ, जोअंत तिहुअण मन मोहइ ।
तेज पुंज भलहलइ अपार, जाणो तिहुअण लाखि भंडार ॥ ४७ ॥

In the end of the Stavan, the poet mentions his name, and gives the date of the work:

संवत चउदनवाणवइ : १४६६ : ए धुरि काती मासे ।
मेहउ कहइ मइंस्तवन कीउं मनि रंगि लासे ॥ ४८ ॥
इति श्री राणपुरमंडण श्री आदिनाथ स्तवन संपूर्ण ॥

7. TĪRATHA MĀLĀ STAVAN :—

This is a description of most of the holy places called Tīrthas. The Tīrtha mālā is a Hindī work written by mehau who wrote Ādinātha Stavan (1442 A. D.). The date of completion of the work is not given but it appears that it was also composed near about 1442 A. D. The manuscript was copied in the year 1472 A. D. There are 89 stanzas on Ābu, Sirohī, Jālaṛ, Viśālpur, Kumbhānā, Rāṇāpur (Ranakpur), Campā, Mathurā, and Raj Grihi. The manuscript is incomplete as the first thirty one

stanzas are not there. It is preserved in the Grantha Bhaṇḍār of Khandelwāl Jaina Mandir, Udaipur. The last two verses of the work are as follows :—

बला श्रंगिरो पीआ घाट, पुण्य तरणी वहती कीधी वाट ।

मेहउ कहिउ मुगति नउ ठाम, सदा लिउ तीथंकर नाम ॥ ८८ ॥

तीरथ अजी घणां छइ भला, मइ कहिआ दीठा ते तला ।

तीरथमाल भणउ सभलउ, जाइ पाप घट हुइ निरमलउ ॥ ८९ ॥

इति तीरथमाला स्तवनं समाप्तं ।

संवत् १५२६ वर्षे माह वदि ६ दिने शुक्रवारे लिखितं ।

8. RĀYA HAMMIRADE CAUPAI :—

This is a historical work written by the poet Bhāḍau. It was composed in the year 1481 A. D. It describes the life story of Rājā Hammīra and the famous battle fought between him and the Emperor Allāuddīn. It is a Rājasthānī work which describes every event in a very lucid way. The total number of verses is 326. The last two are as follows :—

रामायण महाभारथ जिसउ, हमीरायण वीतउ तिसउ ।

पढइ गुणइ संमलइ पुराण, तीयां पुरुषां हुइ गंगा स्नान ॥

दूहा गाहा वस्तु चउपही, तिनिसइ इनवीसा हुई ।

पनरहसइ अढतीसइ सही, काती सुदि सातमि सोम दिने कही ॥३२५॥

सकल लोक राजा रंजनी, कलिजुगि कथा नवीनी पनी ।

भणतां दुख दालिद सहु टलइ, भाडउ कहइ मो अफला फलइ ॥३२६॥

संवत् १६३६ वर्षे भादवा वदि १० रविवारे लीखतं विजकीरति मलधार गछे ।

9. DUNGARA KI BĀVANĪ :—

The Bāvanī was written by the poet Padma Nābha. As this was composed on the request of Sanghapati Dūngar, hence it is named after his name. It is in Rājasthānī language and was completed by the poet in 1486 A. D. The work deals with various subjects of general nature and contains 54 stanzas in Savaiyā metre. The manuscript is housed in Śāstra Bhaṇḍār of Tholiā Jaina temple, Jaipur. This was copied in the year 1656 A. D. by Śāh Rūpsī. It is also called by the name of AKŚARA BĀVANĪ. In the last two stanzas, the poet gives the date of completion of the work and his short description which is as follows :—

मंवत् पंदरहचालसे १५४३ तीनि आगला मुदिताय
 मुकल पत्रि द्वादसी वार रविधिर स मंगल ।
 पूवपाद नखित्र जोग हरापरा हरिपगल ।
 शुभ लगन शुभ घड़ी ।
 शुभ वेला शुभ वचन पद्मनाम कहि कवरै,
 वावनी लंद डूंगर मूमरा वसुधा मंडलि विस्तरइ ॥५३॥
 हूँवड हरिप आरांंद उच्छाहनु मंदिरि ।
 स जनमनि उलास पिमुरा भंजवि गिरिकंदरि ।
 दिन चढि ज्यमु प्रताप तेज तिहु सुवरा प्रगसै ।
 ससि करंति संसारि ससि जेम विकासइ भासै ।
 वन पुत्र लछि सुख संपदा कह्य पदम जयवंत हुय ।
 श्री डूंगर वालह देव वरु जयवंतउ जहि मेरु ध्रुव ॥५४॥

10. SAKALA KĪRTI RĀSA :—

Sakalakīrti Rāsa is a historical work which describes the life of Bhaṭṭāraka Sakalakīrti and Bhuvan kirti who were the most famous Bhaṭṭārakas of the 15th Century. It was written by his pupil Sāmal either in his life time or just after his death. This is perhaps the first work in Hindi which describes the life of the Scholārs in detail. Sākal Kīrti was born in the year 1386 A. D. at ANAHALPUR. He was married when he was fourteen and renounced worldly life and became Jaina Sādhu in 1406 A. D. at the age of 20, He became Bhaṭṭāraka in 1435 A. D. Several places were visited by him. Thus this Rāsa is very important work in this respect. It has been discovered in one of the Grantha Bhandārs. of Udaipur Various works written by Sakalakīrti have also been mentioned in it Year and month for every event which occurred in the life of Bhaṭṭāraka Sakalakīrti is given in the Rāsa. Thus it is purely a historical work. The beginning and end of the work are given below :—

आदि भाग

वस्तु बंध

आदि जिएवर २ तराई उनक्रमि ।

आदि दिगम्बरुए आदि सयल संसार सुणीइ ॥

तीर्थकर आदि सयलइ एणवृत्ति मही मह्य सुणीइ ॥

छह दरगहा आदि बडिल जसु गुण पुहुवि न पार ॥

ते निसुगु भावि भवीय, जिमु हुइ सकल संसार ॥
 उवणि-अनिदिन सारदा देवि सेवि, सहि गुरु पाणि लागी ।
 पामीय तासु पसाउ भाइ, नरमल मत भागी ॥ १ ॥
 करि सुअरास उल्हास अंगि अति अनोपम आणी ।
 गाईसुं श्रीमूलसंधि रंगि, गुरु जगत वखाणी ॥ २ ॥

अन्तिम भाग

जुनिगढ गुरु उपदेसिइ, सखिर बंध अतिसव ।
 सखि ठाकर अदराज्यस्यधं रजि प्रासाद मांडीउए ॥२०॥
 मंडलिक राइ बहु मानीउ देश व देशिज व्यापीयु ।
 पीतलमइ आदिनाथ थिर थापीया ए ॥२१॥
 इम करणी दिन दिन सुव सेखि चहुं दिसि हुइ देस विदेसि ।
 उपदेसि सुगुरु श्री भुवनकीरति तरण इए ॥२२॥
 चिर न पुजा नभि रविचंद, चउविध संघ पूरिइ आनंद ।
 सुभगति सुवचनि कवि सामल भणइए ॥२३॥
 चउवीस जिणेसर प्रसादि श्रीभुवनकीरति नव नवलि नारि ।
 जयवंता सकल संघ कल्याण करुए ॥२४॥ गणधर ॥
 इति श्री भट्टारक श्रीसकलकीर्तिनु रास समाप्ताः
 आविका वाई पूतलि पठनार्थ लिखापितं ॥

11. HOLI RĀSA :—

This was composed by Brahma Jinadāsa, pupil of Bhaṭṭāraka Sakalakīrti. It describes briefly the story of Holi according to the Jaina belief. It is in Hindi and written in Caupai, Dūhā and Vastu Bandha metres. It is written in Rājasthānī in which several words of Gujarātī have been used. The manusscript is preserved in the Grantha Bhaṇḍār of Terāpanthī temple, Jaipur. The end of the work is as follows :—

ए कथा रस सांभली, समकित पालु सार ।
 मिथ्या मारणि परिहर, जिम पांमु भव पार ॥ १४५ ॥
 निकलंक धर्म छिरुयडू, जैन धर्म सविशाल ।
 ते धर्म करु भाविभरचा, अवर मिथ्यात निवार ॥ १४६ ॥
 परीक्षा करु अति निर्मली, टालु सयल विचार ।
 समकित पालु निर्मलु, जिम पांमु मुगति अतिसार ॥ १४७ ॥

रास मनोहर २ कीवुं अति चंग,
 होली तरु अति दुरधर भेदाभेद वखांण जाणु ।
 ए कथा रस सांभली, मनमांहि धर्म विचार आणु ॥
 इस जांणी निश्चु करी, पालुं समकित सार ।
 ब्रह्म जणदास कहिइसुं जिम पामुं भवपार ॥ १४८ ॥
 ॥ इति होलीरास समाप्त ॥

12. BUDHI PRAKĀŚA :—

Budhi Prakāśa was composed by the famous Hindi poet Delha, the father of Thakursi who was also a poet of the 16th Century. The work contains teachings for a lay man. The whole work is completed in 27 stanzas, out of which first fifteen stanzas are not traceable so far. The guṭakā No. 865 in which this work has been collected, contains only later half portion of the work. It was copied by Daśaratha Nigotīā. From half of the portion of the work only, it appears that it is a fine work and possesses a literary as well as linguistic beauty. The work is a very short one, so the whole portion is given below :—

भूखो पंथ न जाह सियालो, जीवा पंथ न जाह उन्हालो ।
 सावणी भादवै गाव न जाजे, आसौजा मौ भौय न सौजे ॥ १६ ॥
 अणार चीतो किम नौहि खार्जै, अणार पीछाप्या की साथी न जाजै ।
 जाय दिसावरि राती न सोजे, रोस न कीजे चालत पंथी ॥ १७ ॥
 अवधरि न्हाय उतरी जे घाटी, कन्या न बेची गरथ कै साटै ।
 पहुँगै आयां आदर दीजे, आपण सारु भगति करीजे ।
 दान देव लखमी फल लीजे, जुनो ढोर न कपड लीजे ॥ १८ ॥
 पटु न होय कीसिही बेचाले, वचन घालि तुम जो राले ।
 वीणज न कीजे आस पराय, आरमज्यो काम त्यो नीरवाहि ॥ १९ ॥
 नितप्रति दान सदाहि दीजे, दुणा उपरि व्याज न लीजे ।
 वरिही ए राखी हीण कुल नारी, सुकृत उपाय संतोषा सारी ॥ २० ॥
 वीणमै वीयड हंसि हसी साय, वीणसै बहु ज परि घरि जांय ।
 वीणमे पूत पछोकडी छांडी, विणसौ गय गवाडो भीडी ॥ २१ ॥
 वीणसे विण असवार घोडो, वीणसे सेवग आहर थोडो ।
 वीण सौ राजु मंत्री नो थोडो, अजगील न बोल सिकुडी ॥ २२ ॥
 वृद्धि होइ करि सो नर जीवो, मवीम के घरी पाणी न पीवे ।

हरिपन कीजे जे बुढ़्डी पाणी, अणनीपने सुकाल न जाणी ॥ २३ ॥
 मंत्र न कीजे हीयडो कुडी, सील वीठा नारी एा पहराय कुडी ।
 असी सीख सुणी री पुण्या, लाज न कीजे भागत कन्या ॥ २४ ॥
 ब्राह्मण होय सवेद भणावौ, आवक होय सअण अथवा जीवे ।
 बाण्या होय सवणिज करावो, कायथ होई सलेखो भणावो ॥ २५ ॥
 कुलमारण जु एा छंडी करमा, सगली सीख सुणेजे धरमा ।
 बुधि-प्रगास पढीर वीचारे, वीरो न आवे कदहि संह सारौ ॥ २६ ॥
 असी सीख सुणै सह कोय, कहता सुणता पुनी जु होय ।
 कही देह परषोत्तम युता, करौ राज्य परीवार संजूता ॥ २७ ॥
 संवत् १६८६ मित्ती पौष सुदी १० बुधिप्रगास समाप्ता ।
 लि० पंडीढा युढा लीखायतं पंडीरासीघं जी ॥

13. NEMINĀTHA RĀSA :—

This is a work on the life of Lord Neminātha written by Ācārya Jinasena in 1494 A. D. in the city of Jāvacha. There are 93 stanzas in the work. The work is in Rājasthānī. The manuscript of Neminātha Rāsa is available in the Śāstra Bhaṇḍār of Baḍā Mandir Terapanthi, Jaipur. The style of describing the things is very simple. The beginning and the end of the work are as follows :—

अथ श्री नेमीनाथरास लिख्यते ।
 सारद सामिणि मांगू माने, तुभ चलणे चित लागू ध्याने ।
 अविरल अक्षर आलुदाने, मुभ मूरख मति आविसानरे ।
 गाड राजा रलीया मणारे, यादवना कुलमंडण साररे ।
 नामि नेमीश्वर जाणिज्योरे, तसु गुण पुहुविन लामि पार रे ॥
 राजमती वरख्यडु रे, नवह भवंतर भागीय भूत रे ।
 दशमि दुरधर तपलीउ रे, आठ कर्म चउ भी आणु अंत रे ।
 मुगति रमणि सुमन कीउ रे, तहु तुं नाम जपु जनि सार रे ॥

+ + +

श्रीयशकीरति सूरति सूरेश्वर कहीई, महीयलि सहिमा पार न लहीई ।
 जातरूप वरसि नितवाणी, सरस सकोमल अमीयस माणी ।
 तास चलण चितलाई उरे, गाइउ एह अपूरव रास रे ॥
 जिनसेन युगति करी रे, तेहना वयण तराउ...वासरे ॥

जा लगि जलनिवि तवसी नीरे, जा लगि अचल मेरि गिरि धीरे ।
जा गणगंगणि चंदनि सूर, तां लगि रास रहू भर पूरि रे ।
युगति सहित यादव तरु रे, भाव सहित भणसि भरतारि रे ॥
तेहनि पुण्य होसि घणो रे, पाप तरु करसि परिहार रे ॥
चंद्रवाण संवच्छर कीजि, पंचाणु पुण्य पासि दीजि ।
माघ सुदी पंचमी भणीजि, गुरुवारि सिद्ध योग उबीजिरे ॥
जुवा धनुष रज्जणि जाणीइ के, तीर्थकर वली कहीइं सार रे ॥
शान्तिनाथ तिहां सोलमुरे, कव्वुरास तेह भवण मभार रे ॥
इति श्री नेमिनाथरास आचार्य जिनसेन कृत समाप्तः ।

14. BĀVANĪ :—

Chihal was a famous Rājasthānī writer of the 16th Century. He completed his Panca Sahelī Gītā in the year 1518 A. D. Bavani is a newly discovered work of the poet. It contains 54 stanzas which includes several common topics for the interest of every layman. The manuscript of Bāvani is preserved in the Śāstra Bhandār of Jaina temple Tholiā Jaipur. It is in a guṭakā in which other works are also included. Bāvani is a work of high standard in Hindī. From the language and description it can be placed among high work of Hindī. It was completed in the year 1527 A. D. Some stanzas of the work are as follows :—

छाया तरवर पिहिय आइ बहु लसइ विहंगम ।
जव लगु फल संपन्न रहइ तव लग इक संगम ॥
विह वसि परी अपथ पत्तफल जडइ निरंतर ।
खिण इक तथ रहइ जाइं उडि दिसहि दिसंतर ॥
छीहल कहइ द्रुम पंखिय जिम महि मित्रायणु दरवलग ।
पर कज्ज न होइ वल्लहउ आप स्वारथ सयल जुग ॥२६॥
+ + +
डरपहि दादुर सद्धि वाह घल्लइ केहरि गलि ।
डरपै कुंडइ नीरि तिरड नदि महा अलग जलि ॥
भरइ फुलकइ भारि सीसि घरि परवम टालइ ।
कुंणइ उंदरि पिहिय पकरि घरि कुंजर रालइ ॥
सींदरी देखि संकइ सदा विसहर कउ बलवट ग्रहइ ।
छीहल सुकवि जंपइ वयण तिरया चरित्र न को लहइ ॥३३॥
+ + +

चउरामी आगलइ सइ जु पंद्रह संवत्सर (१५८४) ।
 सुकल पख्य अष्टमी मास कातिग गुरु वासर ॥
 हृदय उपनी बुद्धि नाम गुरु कौ लीन्हउ ।
 सारद परणइ पसाइ कवित्त संपूरण कीन्हउ ॥
 नालिहग वंसि नाथू सुतनु अगरवाल कुल प्रगट रवि ।
 बावनि वसुधा विस्तरी कवि कंकण छीहल कवि ॥५३॥

15. SANTOŠA JAYA TILAKA :—

The Santoša Jaya Tilak was composed by the famous Rājasthānī poet Vūcarāja. It describes the devices of dissatisfaction and has been stated that satisfaction is the only source of happiness. It is in the form of a drama in which victory of satisfaction on greediness is shown. The poet completed the work in the year 1524 A.D. at Hisār. There are 123 stanzas of various metres. The manuscript was preserved in the Grantha Bhandār of Nagādī temple, Būndī.

Influence of Greediness

लोभ विकटु करि कपटु अमिटु रोसाइणु चडियउ ।
 लपटि दवटि नटि कुषटि भूपटि भटि इव जगु भडियउ ।
 धरणि खंडि ब्रह्मांडि, गगनि पयालिहि धावइ ।
 मीन कुरंग मतंग भ्रिग मातंग सतावइ ।
 जौ इंद मुणिद फणिद सुरचंद सूर संमुह अइइ ।
 उहु लडइ मुडइ खिणु गडवडइ, खिणु सुउटिठ संमुह जुडइ ।
 जब सुलौभि इत्तउ वलु कीयउ, अधिकु कण्टु तिन्ह जीयह दीयउ ।
 तब जिणउ नमतु लै चित्ति गज्जिउ, राउ संतोषु इनह परि सज्जिउ ॥११४॥

The end of the work in which the date of completion is given is as follows :—

जब जित्तु दुसहु लोहु कीयउ तब चित्त मभि आनंदे ।
 हूव निकट रजो गहगहियउ राउ संतोषु ॥११६॥
 संतोषह जय तिलउ जपिउ हिसार नयर मभार ।
 जे सुणहि भविय इक्क मनि, ते पावहि वंछिय सुख ॥१२०॥
 संवति पनरइ इक्याण भट्टवि सिय पक्खि पंचमी दिवसे ।
 सुक्कवारि स्वाति वृत्ते, जेउ तह जाणि वंसना मेण ॥१२१॥

रहु=पढहि जे के सुद्ध माएहि ।

जे सिक्खहि सुद्ध लिखाव, सुद्ध ध्यानि जे सुणहि मनु धरि ।

ते उत्तिम नरनारि अमर सुक्ख भोग वहि बहुयरि ॥

यहु संतोषह जयतिलय जंपिउ बलिह संभाइ ।

मंगलु चौविह संघ कहु करइ वीर जिणराइ ॥१२३॥

॥ इति संतोषजयतिलकु समाप्ता ॥छ॥

16. CETAN PUDGAL DHAMĀLA :—

This is an another work written by Vūcarājā, It is in old Hindi and describes the relation between Cetan (living being) and Pdgal (non-living being). The work also deals with various subjects such as merits of noble persons, benefits of good company, difficulties in worldly life etc. It has 136 verses of various metres. The work has been recently traced in the Śāstra Bhaṇḍār of Būndī. Some of the excellent verses of the work are as follows:—

मला मला सहु को कहै, मरमु न जाणै कोइ ।

काया खोई मीत रे, मला न किस ही होय ॥७१॥

+ + +

जिम तर आपणु वृषसहि, अवरह छांह कराइ ।

तिउ इसु काया संग ते, जीयडा मोखिहि जाए ॥७३॥

+ + +

फूलु मरइ परमलु जीवइ तिसु जाणै सहु कोय ।

हंस चलइ काया रहइ, किवर बरावरि होइ ॥८३॥

+ + +

जिय विणु पुद्गलु ना रहै, कहिया आदि अनादि ।

छह खंड भोगे चक्कवै, काया के परसादि ॥९६॥

+ + +

यहु संजमु असिवर अणो, तिसु ऊपरि पगु देहि ।

रे जिय मूढ न जाणहा, इव वल्लु किव साह्यहे हैं ॥१२४॥

+ + +

रे चेतन तू तांवाला जा जड तुम्ह संगि होय ।

जे महु नाजनि गूजरी खोरु कहै सबु कोए ॥१०६॥

+ + +

चेतन तू नित ज्ञान मइ, यहु नित अशुचि सरीर ।

घालि गवाया कुंभ मंहि, गंगा केरा नीर ॥१०७॥

17. NEMI RĀJULA GĪTA OR NEMI CARITA:—

This work was written by Śrāvaka Cataru in Sāṃvat 1571 (1514 A. D.). He was the only son of Sirimala. He lived at Gwalior when Mahārājā Mānsingh was the Ruler. It is a short work describing the marriage event of Nemi and Rājula. The work contains 45 verses. The last portion of the work in which the date of completion and the poet's account is given, is as follows:—

श्रावग सीरीमलु अरु जसवंत, निहचै जिय धर्म धरंत ।

चारु चलन भवि वंदतौ ।

पुत्र एक ताके घर भयो, जनम नाउ चतर तिन लियो ।

जैन धर्म दिहु जीयह धरो ।

नेमि चरित ताकै मन रहै, सुनि पुरानु उर गानौ कहै ॥४३॥

मधि देसु सुख सयल निधान, गढ गोपाचलु उत्तिम ठानु ।

एक सोवन की लंका जिसी ।

तौवर राउ सबल वरवीर, भुव बल आयु जु साहसधीर ।

मानसिह जग जानिये ।

ताकै राज सुखी सब लोगु, राज समान करहि दिन भोगु ।

जैन धर्म बहु विधि चलै ।

श्रावग दिन ज करै पट कर्म, निहचै चितु लावै हि जिन धर्म ॥४४॥

संवत पंद्रहसै दौ गनौ, गुन-गुनहतरि ता उपरि मनो ।

भादौ वदि तिथि पंचमी वार ।

+ + +

18. VĪKRAMĀDITYA CARITA:—

The work deals with the life of King Vikramāditya who was famous for his justice. This was composed by Nayanambudhi—pupil of Vācak Harṣa Samudra in the year 1523. A. D. The total number of the stanzas is 606. The poetry is an ordinary one. It is collected in a guṭakā of Jain Mandir Terāpanthī, Jaipur. The beginning and the end of the work are follows:—

देवि सरसति २ प्रथम पणमेवि ।

वीणा पुस्तक धारिणी, चडवि हंसि सुप्रसंसि चल्लइ ।

कासमीरपुर मंडवासिणी, देह नाण अन्नाण पिल्लेइ ॥
 कवियगनी तु मालली, दिउ मुझ बुधि विसाल ।
 जिम विक्रम राजा तणउ, कहउ प्रबंध रसाल ॥१॥

+ + +

संवत पनरहसइ आसीइ : १५००, ए चरित निसुणी हरसीयइ ।
 साहसीक जो होइ निसंक, कायर कंपइ जे वलि रंक ॥६०३॥
 श्री उवएस गणांवरि सूरि, चरण कमण गुण किरण प्रपूर ।
 रयणथह प्रमु गुण गण भूरि, तसु अनुक्रमि संपइ सिद्धिसूरि ॥६०४॥
 तेह नइ वाचक हर्षसमुद्र, जसु जस उज्ज्वल खीर समुद्र ।
 तसु विनेयवि नयांबुधि एह, रचिउ प्रबन्ध निरषि तिणि त्येह ॥६०५॥
 पंच दंड नामा सु चरित्र, देखी तेहनु अंध विचित्र ।
 तिणि विनोद चउपई रसाल, कीधी सुगता सुख विसाल ॥६०६॥

॥ इति श्रीविक्रमादित्यनृपचरित्रं समाप्तं ॥

19. BALI BHADRA RĀSA:—

This is a short story on the life of Balibhadra, also called Balrāma, the elder brother of Śrī Kṛṣṇa along with the burning of Dvārikā due to curse of Dvīpāyana Rīṣi. This was composed by Brahma Yaśodhar in the year 1528 A. D. in the City of Skandhanagara. Brahma Yaśodhar was the pupil of Bhaṭṭāraka Vijay Kīrti who was also known by the name of Vijaysena. There are 189 verses in the Rāsa written in mainly Dūhā. Caupai. and Vastubandha metres. The language of the Rāsa is Rājasthānī, much influenced by Gujarātī. The work exists in the collection of Guṭakā of Śāstra Bhaṇḍār of Jaina temple, Udaipur. One manuscript of the work is also preserved in one of the Śāstra Bhaṇḍār of Naiṇvā. The first manuscript was got written by Brahma Dharma who was a great lover of the manuscripts in the 17th Century. In the end of the work, the poet has given his description in the following way:—

श्री रामसेन अनुक्रमि हुया, यज्ञकीरति गुर जाणि ।
 श्री विजयसेन पट थापीया, महिमा मेर समान ॥१८६॥
 तास शिष्य इम उच्चरि, ब्रह्म यशोधर जेह ।
 द्रुमंडल दणयर तपि, तारहु रास चिर एह ॥१८७॥
 संवत् पनर पचासीइ, :१५८५: स्कंधनयर मभार ।
 भवन अजित जिनवर तणी, ए गुणगाइ सार ॥१८८॥

After the curse of Dvīpāyana Rīṣi, the Dvāraka City was totally burnt. The poet describes the same in the following manner:—

सायर वात्यु नयरी मांहि, तपि तेल जिम घडहड थाइ ।
 नयर लोक ते करि विलाप, पूरव भवनुं प्रगट्युं पाप ॥८६॥
 एक बलंता दुंवारव करि, वालक लेई एक नगरी फिरि ।
 एक कहिऊ गारु माइ, ए दुःख काया सह्यु न जाइ ॥८७॥
 एक मोह्या धन धरती धरि, एक लक्ष्मी रखवालां करि ।
 क्षमा एक अणसण आचरि, ऐके एक क्षमापन करो ॥८८॥

20. MĀDHAVĀNALA PRABANDHA:—

Mādhavānala Prabandha was written by Ganpatī son of Narsā, a non-Jaina poet. The story of Mādhavānala Prabandha is the famous love story of Mādhava and Kāmkaṇḍā, on which several books are available. Ganpatī, the author of the book completed this in the year 1527 A. D. The whole of the Prabandha is written in Dohā metre and as such it increases the importance of the work. The total number of dohās is 2457.

The manuscript of the work is preserved in the Grantha Bhaṇḍār of Būndī. It is a manuscript written in the year 1596 A. D. by Laxmi Rāja for his pleasure as well as for the study of Muni Kalyāṇ Gaṇi. The beginning and of the work are as follows:—

अथ मन्मथ महाराज्ञे नमः ॥ दूहा माधवानलना लिखीइ छइ
 कुंअर कमला रति रमण, मयण महामंड नाम ।
 पंकजि पूजि पय कमल, प्रथमय करु प्रणाम ॥१॥
 सुर नर पन्नग पुणवली, लक्ष चुरासी लोअ ।
 ब्रह्मा हरिहर कुसम शरि, जीणह जीता सोअ ॥२॥
 चरण विहुणउ चीतवइ, तेसवि सीजइ काज ।
 कर विण कलि बांधी सह्यु, जिम करहा सुखि लाज ॥३॥
 सांभल ज्यो सवि सृष्टि नुहु, ए विण आवइ छेह ।
 कारण विश्व बधारना, आदि उपायु एह ॥४॥

+ + +

नरसा सुत गणपति कहइ, अंग थया ए आठ ।
 सूधइ स्वामिन शारदा, पोतइ दीधउ पाठ ॥

दीसइ दस गाऊं मही, दश गाऊं शरथान ।
 दशगाऊं परिण नर्मदा, आस्रपद्र स्वस्थान ॥
 ब्राह्मण भाट भला वसइ, व्यवहारी आ विशेषि ।
 राजकुली रुंडी तिहो, छइ लछ त्रीसे रेख ॥
 उग्रशेन कुलि उग्रवल, राणउ नाग नरेश ।
 जा सायर नर्मद मही, तां चा चूलउ देश ॥
 चतुर सभा चंदन तरणउ, भक्त काइं लागउ वास ।
 गणपति जंपइ तउ करिउ, पद केत ले प्रकाश ॥
 कवि ज्ञातिइं कायस्थ बड, बालि भइ विख्यात ।
 पूरुए पद बंधता, दीहथ पादह सात ॥
 ४ ८ ५ १
 वेद भुजंगम वाण शशि, विक्रम वरस विचार ।
 श्रावणनी सुदि सप्तमी, स्वाति मंगलवार ॥
 साध्य योग सूवउ हतु, वाणिज्य कर्ण विशेष ।
 परतुए पंचागनी, रवि चउथडी आशेष ॥
 जयउ जयउ जगदीश्वरी, आनंदी आरात्रि ।
 वक्ता श्रोता वछली, तुथाए त्रय मात्र ॥

शुक्ल पक्षे तृतीया ३ तिथी भूमेवासरे श्री स्थंभतीर्थे पूज्य पंडित श्री हर्षकमलगणि शिष्य
 पं० लक्ष्मीराजेन लिखितमस्ति विनोदार्थे मुनि उदयकल्याणगणि वाचनार्थम् ॥

21. NEMI NĀTHA RĀSA;—

The Rāsa was composed by Muni Punya Ratana in the year 1529 A. D. It deals with the life of Neminātha, the 22nd Jaina Tirthankara. It is a small work consisting of only 69 stanzas. The beginning and the end of the manuscript are as follows:—

Beginning of the work:—

सारदा पय प्रणमी करी, नेमि तरणा गुण हीइ धरेवि ।
 रास मणु रलीया गणउ गुण गरुवउ गाइ सुं संखेवि ॥
 हूं बलिहारी जादव एक रस, उरज पीछउ वालि ।
 अपराधन मह को कीयउ, काइ छोडइ नव योवन वाल ॥
 सोरीपुर सोहामणउ राजा समुद्र विजय नउ ठाम ।
 शिवादेवी राणी तमु तरणी, अनोप रूपइ रंम समान ॥

the end

संजम पाल्यउ सातसइ, वरस सहस नउ पूरउ चाउ ।
 असाढ सुदि आठमी मुकति, पहुँता जिणवर राय ॥६६॥
 संवत पनर छियासिइ, रास रचिउ आणी मन भाइ ।
 राज गछ मंडण तिलउ, गुरु श्री नंदिवर्द्धन सूरिसु पसाइ ॥६७॥
 प्रह उठीनइ प्रणामीयइ, श्री यादव मंडन गिरिनारि ।
 मन वंछित फल ते लहइ, हरिषइ जोगी वर नर नारि ॥६८॥
 समुद विजय तन गुण निलउ, सेव करइ जसु नर छंद ।
 पुण्य रतन मुनिवर भणइ, श्री संघसुप्रसन नेमि जिणंद ॥६९॥

॥ श्रीनेमिनाथरास समापता ॥

22. NALA DAMAYANTI CARITA:—

This was composed by Mānik Rāja in Samvat 1590 i. e. 1533A.D. It describes the famous story of Nala and Damayanti. The work contains 486 verses mainly in Dohā and Caupai metres. The manuscript has been housed in the Śāstra Bhaṇḍār of Terāpanthī temple, Jaipur. It is written in Rājasthānī language. The beginning of the work is as under:—

पहिलउ शांति जिणंद नमि, सरसति चित्त धरेसु ।
 श्री दवदंती नउ चरित, संखेपहि विरचेसु ॥१॥
 जिणवर निज मुख भासिया, दान सील तपभाव ।
 सविह सील प्रसंशियइ, प्रगटउ जासु प्रभाव ॥२॥
 सीलइ सुर संपइ हुवइ, सीलइ पामइ मुख ।
 सील पसाइ सवि टलइ, रोग सोग भय दुख ॥३॥
 डाइणि साइणि नवि छलइ, सीलह तराइ प्रभाव ।
 दानव भूत भुयंग महि, भय हलाइ जाइ ॥४॥

23. BHAVIṢYADATTA RĀSA:—

This was composed by Vidyābhūṣaṇa pupil of Viśvasena Sūri of Kāṣṭhā Sangha. The poet completed the work in 1543 A.D. at Sojāt, a town in Pāli District. The work deals with the life of Bhaviṣya Datta a Jaina Śrāvaka whose life story is very popular among the Jaina poets. In this work also the poet describes the same story in a very simple style. The total number of the stanzas is 472 which are

in various metres. The manuscript was discovered in the Śāstra Bhandār of Terāpanthī Mandir (Baḍā) Jaipur. It was copied in 1586 A. D. The language of the work is Rājāsthānī, but there is some influence of Gujarātī. The beginning of the work is as follows:—

ओं नमो वीतरागाय । भविष्यदत्तनोरास लिख्यते ।
 सकल जिनवर सकल जिनवर चरण वंदेवि ।
 सिद्धह सूरेश्वर नमुं उवज्झाय सामान्य यतिवर ।
 गणधर जुवीसना जेह अंग पूरव श्रुतधर ॥
 सार बुद्धि द्यो सारदा प्रणामी चित्त धरेवि ।
 भविष्यदत्त तण मलु रास कहं संखेवि ॥१॥
 विश्वसेन सूरिवर तणा, प्रणामी चरण पवित्र ।
 विद्याभूषण इम कहि, रंचु रास सु चरित्र ॥२॥

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At the end, the poet gives his complete description, alongwith the date of completion of the work and place where it was composed:—

काष्ठासंघ नंदी तट गछ, विद्यागण विद्यामि स्वछ ।
 रामसेन वंस गुण निला, धर्मसेन होआगुर मला ॥५६॥
 विमलसेन तस पाटि जाण, विशालकीर्ति हो आवुध आण ।
 तस पट्टोद्धर महामुनीश, विश्वसेन सूरिवर जगदीस ॥५७॥
 सकल शास्त्र तणु मंडार, सर्व दिगंबरनु शृंगार ।
 विश्वसेन सूरेश्वर जाण, गछ जेह नी मानि आण ॥५८॥
 तह तणु दासानुजदास, सूरि विद्याभूषण जिनदाम ।
 आणि मन माहिउ उल्हास, रचीयु रास सिरोमणि रास ॥५९॥
 महानयर सोजिजा ठाम, त्यांसु पाण जिन वरनु धाम ।
 मट्टपुरा जाति अमिराम, नित नित करि धर्म ना काम ॥६०॥
 संवत सोजसि श्रावण मास, शुक्ल पंचमी दिन उल्हास ।
 कहि विद्याभूषण सूरिज, रास ए नंदु कोडि वरीस ॥६१॥
 इति श्री विद्याभूषण सूरिणां कृतोऽयं रासः समाप्तः ॥
 ब्रह्म श्री रांरा जी तत् शिष्य ब्र० हीरानन्द जी नो पोयी छे ॥

24. RĀGAMĀLĀ or Kāsam Rasik Vilāsa:—

This is a Hindi work composed by Śyāma Misrā on the principles of Rāgas and Rāginis. Śyāma Misrā was a resident of Āgrā City but he wrote his work at Lahore in Samvat 1602 i. e. 1545 A. D., under the patronage of Kāsim Khān whom he praises in the work. He was the son of Caturbhuj Misrā. The manuscript was copied at Hindaun in 1692 A. D.

This is a very good work on Rāga and Rāgini, some of which have been described in the work. They are as follows:—

Bhairon Rāga, Mālkośa Rāga, Hindolanā Rāga, Dīpak Rāga, Guṇākārī Rāgini, Rāma Kalī, Lalit Rāganī, Vilāvala Rāgini. Kāmod, Nata Kedāro, Āsāvārī, and Malhār etc.

Beginning

श्री गणेशाय नमः । अथ रागमाला ग्रंथ लिखते ।

दोहा:—जिहि के रूप न रेख कछु, नैननि देखै सव्व ।

निरमल नाम अनन्त गुन, आदि अन्त अर अव्व ॥

अडिल्ल:—प्रथम सरस्वती देव गणेश मनाय के ।

मिश्र सरोमन जान सुबुधि करि पायके ॥

कासमखान सुजान कृपा कवि पर करी ।

रागनि की माला करिवे को चित धरी ॥

दोहा:—सेरवखान के वंस में, उपज्यो कासमखान ।

निस दीपक ज्यों चन्द्रमां, दिन दीपक ज्यों भान ।

कवि वरने छवि खान की, सो वरनी नहि जाय ॥

कासम खान सुजान की अङ्ग रहि छवि छाया ॥

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हनमत मत्त संकेत जिहि, भाषाकरि प्रकाश ।

नांव धरयो या ग्रंथ को, कासम रसिक विलास ।

The end of the work is as follows:—

देशकार सुर खरज ग्रिह, संपूरन सुविछार ।

वरपा रिनु निस अंत रहे, गाइ पांचों नार ॥

राख दया सुन सहसकृत्, भाषा कीनी जोर ।
 पंडित पढे वगाय के, मूरख लावे खोर ॥
 संवत् सौरह से वरप, उपर वीते दोइ ।
 फागुन बुदी सनोदसी, सुनो गुनी जन कोई ।

सोरठा

पोथी रची लाहोर, 'स्याम' आगरे नगर के ।
 राजघाट है ठौर, पुत्र चतुरभुज मित्र के ॥
 इति रागमाला ग्रिध, स्याम मिश्र कृत संपूरण ॥

संवत् १७४६ वर्षे सावण सुदि १५ सोमवार पोथी सेरगढ प्रगने हिडोण का मैं साह
 गोरधन अग्रवाल की पोथी थे लिखी लिखंत मौजाराम ।

25. JIVANDHAR RĀSA:—

It was composed by Tribhūvana Kīrti, pupil of Udai Sena. the rāsa deals with the life of Jivandhar in a very simple way. It was composed in Kalpāvalli City in the year 1551 A. D. The manuscript has been discovered in the Grantha Bhandār of Terāpanthī temple, Jaipur and was copied in the year 1586 A. D., by Bhaṭṭāraka Viśva Bhūṣaṇa. The last two verses of the Rāsa in which place and date of completion and the poet's name have been mentioned, are as under:—

कल्पवल्ली मभार संवद्धर सोल छहोतरि ।
 रासु रच्यु मनोहार रधि हयो श्री संघ धरि ॥५६०॥
 श्री जीवंधर मुनि तप करी, पुहनु शिवपद ठाम ।
 त्रिभुवनकीरति इम वीनवि देयो तह्य गुण ग्राम ॥५६१॥
 इति श्री जीवंधर रास ॥ ब्रह्म धना लखितं ॥

26. ROHIṆI VRATA RĀSO:—

This is a short story on Rohiṇi Vrata written by Tulasī who was living in a Jaina temple of Pānīpat. This was composed in Sāmvat 1628 i. e. in the year 1571 A. D. The work is in the collection of Grantha Bhandār Tholiā Jaina temple, Jaipur. The last three stanzas of the poem are as follows:—

मुनि वंदिवि दिवा गही रोहिणी री अजिका व्रतधार ।
 तप करि सो सुरगहि गई, कीजै री सुगकरि व्रतसार ॥ रोहिणी० ॥७२॥

पाणीपथ सुवस बसइ, तिस मै री जिए भवन अनूप ।

पंडित तुलसी तहि तहि वसै, कीणी री रासो जु अनूप ॥रोहिणी०॥७३॥

रोहिणी व्रत विधि कीजियै, कीजै री मन वच रुचलाइ ।

तातै सिव सुख पाईए, सेवत री दुःख दूर पलाइ ॥रोहिणी॥७४॥

27. HANUMATA RĀSA:—

This was written by Brahma Gyāna Sāgar, a famous writer of 16th century. It was completed in Samvat 1630 (1573 A. D.). The poet describes the story of Hanumāna in a very simple but literary manner. The manuscript was copied in the year 1593 A.D. It is housed in the Grantha Bhandār of Terāpanthī temple, Jaipur.

28. DAYĀ RĀSA:—

It is a Hindī work of Bhaṭṭāraka Yaśah kīrti pupil of Bhaṭṭāraka Guṇa Candra. It was composed in Samvat 1633 i. e. 1576 A. D. The work describes the life of a hero who practised non-violence. The total stanzas in the poem are 75. The language of the Rāsa is Rājasthānī. The manuscript of the work is in the collection of Grantha Bhandār of Jaina temple Baḍa Dhaḍā, Ajmer. The beginning and the end of the work are as follows :—

श्रीजिनदेव परमउ धरो भाउ, इंद फणिंद नरिंद सुराउ ।

सुगुरु गणत सु तणय प्रणमउ, देवि, सरसइ पइ णमउ आउ ।

रासु दयारसु सिउ मणउ सेमुखी, हीपजइ किपिउ उच्चरइ ।

दोसु न लिति सज्जन गुणी, खीर अरु नीरु जिउ हंस सराउ ।

कइ धम्मु दयावह सेविजइ ॥१॥

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राउ जीवि भमेवि भमवेंत, तासु होय गये कालि महंत ।

सहसुजी एकु सभइह मणउ, अवर तेतोस संवरु सार ।

हुजेण्ट मुदि पंचमी सुम दिने, दयारस रासु संकुलजइ भाइ ।

एहुजी जीव वनइ मंगलु, संभवउ सयाल जीवा वाह आनंदु ।

कइ धम्मदया वर सेविजउ ॥

29. ŚRIPĀLA ŚOBHĀGI RĀSA:—

The Rāsa was written by Bhaṭṭāraka Vādi Candra in the year 1594 A. D. It is in Hindī and describes the life of Śrīpāla who was an emperor according to

the Jaina mythology. The scholar was the pupil of Prabhā Candra. The manuscript has been discovered in the Śāstra Bhandār of Khandelwāla Jaina temple, Udaipur. It was copied in the year 1696 A. D. at Udaipur. The end of the work is as follows:—

श्री मूलसंघ माहि उदयो दिवाकर, विद्यानंद विशाल जी ।
 तास पट्ट गुरु मल्ली सु भूपण, वाणी अमीय रसाल जी ॥
 तास पट लक्ष्मीचंद सूरि मोहि, मोहें भवियण मन्न जी ।
 वीरचंद नाम ज जन जपि, तस जीव्युं धन धन्य जी ॥
 प्रगट तस अनुक्रमि जागुं, ज्ञानभूषण ज्ञानवंत जी ।
 तस पद कमल भ्रमर अविचल, जस प्रभाचंद प्रभावंत जी ॥
 जग मोहण तस पाटि उदयो वादिचंद गुणाल जी ।
 नवरस गीते जिणे गायो, चक्रवर्ति श्रीपाल जी ॥
 संवत् सोल—एकावन वर्षे कीधोए परबंध जी ।
 भवियण थिरमल करिने सुण ज्यो, नित २ ए संबंध जी ॥
 दान दीजि जिन पूजा कीजै, समकित मनराखी जे जी ।
 नवकार गणीयि सूत्र ज भणीये, असत्य नवि मापी जे जी ॥
 लोभत्य जी जे ब्रह्म घरीजि सामल्यांनु फल एह जी ।
 ए गीत जे नरनारी सुणस्ये, अनेक मंगल तसगेह जी ॥
 संधपति धन जी सवाचने करी, कीधों एह विस्तार जी ।
 केवली श्रीपाल पुत्र सहित तह्य, नित नित करय जयकार जी ॥

इति श्रीविदेहक्षेत्रे श्रीपाल—सौमागी आख्यानकथनं भट्टारक श्रीवादीचंद्रविरचिते चतुर्थ
 परिच्छेदः संपूर्णः । विदेह क्षेत्र श्रीपाल सौमागी चक्रवर्ति हवो तेहनी कथा संपूर्ण ।

श्री संवत् १७५३ वर्षे मांगसिर शुदि ८ दिने रविवारे लिपिकृतं उदयपुर मध्ये लिखितं ॥

30. ARGALPURA JINA DEVA VANDANĀ:—

This is a description written by the poet Bhagwatī Dāsa of the Jaina temples situated at Āgrā. The work was composed in the year 1594 A. D. by him. From the work, it appears that Āgrā remained the centre of Jainas from the very beginning of the city and during the time of poet there were a number of Jaina temples. The poet belonged to Delhi. This is a good description from the historical point of view. The manuscript of the work exists in the collection of the Bhattārkiya Śāstra Bhandār of Ajmer.

31. GURU CHAND:—

This is a small work written in the praise of his Guru (teacher) Bhaṭṭārka Vijay Kīrti by Bhaṭṭāraka Śubha Candra (16th Century). He was the pupil of Bhaṭṭāraka Vijay Kīrti. It is in the collection of Śāstra Bhaṇḍār of Jaina temple Pāṭodī. In the end of the Chand the poet mentions the names of his previous Bhaṭṭārakas, which are as follows:—

यतिवरं वरनाथं मोक्षहसाथं करइ, परं ।
 दुःखानलमेहं गतं सदेहं सुहृदं वरं ॥
 साहा गांगातनयं करउ विनयं शुद्धं गुरुं ।
 शुभ वंसह जातं कुञ्जरि मातं परम परं ॥
 साक्षादि सुबुद्धं जी कीइ शुद्धं दलिततमं ।
 सुर सेवत पायं भारतिमायं मथिततमं ॥
 वंदितसुरचरणं भव्यहशरणं पट्टधरं ।
 विजयादिहि कीर्ति सोमहमुक्ति धम्मधुरं ॥१०॥
 सकलकीर्ति विख्यात जिनमत धम्मह मंडन ।
 भवनकीर्ति तस्स पट्टि दुट्ठ मिथ्यातह खंडन ॥
 तिहां यती तणो शृंगार ज्ञानभूषण भट्टारक ।
 करइ मणावइ शास्त्र एह वहु भव्यहं तारक ॥
 जंपइ कवियण राय सूरि शुभचंद विचक्षण ।
 भट्टारक श्राविजयकीर्ति सकल संघ मंगल करण ॥११॥
 ॥ इति गुरु छन्द समाप्ता ॥

32. MAHĀVIRA CHAND:—

This was also composed by Bhaṭṭāraka Śubha Candra who was a scholar of 16th Century. The work deals with the life of Lord Mahāvīr and consists of only 27 stanzas. The work has been discovered in the Śāstra Bhaṇḍār of Jaina temple Pāṭodī, Jaipur. The last stanza of the work is as follows:—

सिद्धारथ सुत सिद्धि वृद्धि वांछित वर दायक ।
 प्रियकारिणी पर पुत्र सप्त हस्तोन्नत कायक ॥
 द्वासप्तति वर वर्ष, आयु सिंहांक सु मंडित ।
 चामीकर वर वर्ण शरणं गोत्तम यती पंडित ॥

गमं दोषं दूषण रहित शुद्ध गमं कल्याण करण ।
 शुभचंद्र सूरि सेवित सदा पुहवि पाप पंकह हरण ॥२७॥
 ॥ इति महावीर छन्द समाप्तं ॥

33. TATVASĀRA DŪHĀ:—

It is an another work of Bhaṭṭārak Śubha Candra, pupil of Vijaya Kīrti whose name has been mentioned by him in the last stanza of his work. He was a great scholar of Saṁskṛit and Hindī literature. Tatavasāra Dūhā describes the main principles about Ātmā, God or Parmātmā and Mokṣa. The work was composed at the request of Dulha whom he mentioned in some of the Dohās. Date of composition of the work is not given. There are 91 dūhās in the Tatavasāra. The manuscript has been discovered in the Jaina Ṭholiā temple of Jaipur. In the beginning the poet describes the soul as follows:—

समयसार रस सांभलो, रे सम रवि श्री समिसार ।
 समयसार सुख सिद्धना, सीमि सुख विचार ॥१॥
 अप्पा अप्पि आपुमुं रे, आपण हेति आप ।
 आप निमित्त आपणो, ध्यान रहित सन्ताप ॥२॥
 च्यार प्राण प्रीणित सदा रे, निश्चय न्यान वियाण ।
 सत्ता सुख वर बोधमि, चेतना चुय प्राण ॥३॥
 च्यार प्राण व्यवहार थी, रे दण दीसिएह भेद ।
 इंदिय बल उस्सास सुं, आयु तणा बहु छेद ॥४॥

End of the work is as follows:—

सांत शिवकर २ ज्ञान निज भाव ।
 शुद्ध चिदानंद चींततो मूको माया मोह गेह देहए ।
 सिद्ध तणा सुखजि मलहरहि, आत्मा भावि शुभ एहए ॥
 श्री विजयकीर्ति गुरु मनि धरी, ध्याउं शुद्ध चिद्रूप ।
 भट्टारक श्री शुभचंद्र भणि था तु शुद्ध सरूप ॥६१॥
 ॥ इति तत्वसार दोहा ॥

34. BĀVANĪ:—

The Bāvanī exists in the Grantha Bhandār of Nāgadi temple, Būndī. The correct name of the work should have been the 'Bārah Khari' as the stanzas

are in the Alphabetical order. There are 44 stanzas while a Bāvanī should contain 52 stanzas. The name of the author is not mentioned but from the language of the work, it appears to have been composed in the 16th Century. It touches several subjects but it is mainly on ethics. Some of the verses are as follows:—

कका अकहु कहतु किउ आवै, अकहु कहे कछु सोभणु पावै ।
जै कहु अकहु छोडि करि रहिए, तो कम्म काटि केवलु सुखु लहियो ॥१॥
कका किउ मधुकर दुखु पाया, ससि विकाश संकुच नहि आया ।
सूर उदोत कवलु विगसावै, निःछुटै भवरु वहरि कत आवै ॥२॥

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हा हा हलहर चक्क हर, हय गय रहहि रणतिथ ।
इण नहि कोई रा थिर रह्या, हंसु अकेलउ पितिथ ॥४२॥
हा हा हउ किसकउ नहीं, मेरा है नहि कोइ ।
जो अजरामरु वंभु परु सो अप्पाणउ जोइ ॥४३॥
अनांदि निघने द्रव्ये, हेयोपादेय वस्तुतः ।
अक्षर मध्यातु कि ज्ञेयं कथितं ब्रह्म वेदमि ॥४४॥

॥ इति बावनी समाप्त ॥

35. NEMINĀTHA GĪTA:—

The Gīta was written by Brahma Yaśodhara in praise of Lord Neminātha, the 22nd Tīrthankara. Brahma Yaśodhara was pupil of Vijay Kīrti who remained on Bhaṭṭāraka Gādī from the year 1525 to 1560 A. D. From the date of Vijay-Kīrti it may be said that this work belongs to the 16th Century.

It is a short work, having 69 stanzas written in Rāga Gaudī. The language of the work is Rājasthānī. In the end of the work, the author mentions his name and also that of Yaśah Kīrti under whose patronage the Gīta was composed. The work has been discovered in the Grantha Bhaṇḍār of Naiṇvā. The last two stanzas of the work are as under:—

श्री यसकीरति सु पसाउलि ब्रह्म यसोधर भणिसार ।
चलण न छोडउ स्वामी, तह्य तणा भवचा दुःख निवार ॥६८॥
भणसि जे नर सांभलि रे, धन धन ते अवतार ।
नव निधि तस घर उपजि, ते तरसि संसार ॥६९॥

36. LAGHU SĪTĀ SATU:—

It was composed by Bhagvatī Dāsa. In this work, the character of Sītā has been depicted in a nice manner. The poet composed in 1627 A. D. a Brihad Sītā Satu but as it was a lengthy work and could not be made attractive so another small work was composed by the name “LAGHU SĪTĀ SATU” in the year 1630 A. D. in Śāhadarā, Delhi.

इन्द्रपुरी सम सिहरदिपुरी, मानवरुव अमरद्युति दुरी ।
 अग्रवाल श्रावक धनवंत, जिनवर भक्ति करै समकंत ।
 तहं कवि आइ भगोतीदासु, सीता सतु मनियो पूनि आसु ।
 बहु विस्तरं अरु छंद घनेरा, पढत प्रेम बाढई चित केरा ।
 एक दिवस पूरन ह्वै नाहीं, अति अभिलाप रही मन माहीं ।
 दोहा:—तिहि कारण लघुसतु करचा, देस चौपई मास ।
 छंद जूझ सवु छंडिकइ, राखि बारह मास ॥
 सोरठा:—संवतु मुणहु सुजान, सोलहसइस सतासियइ ।
 चैत शुक्ल तिथिदान, भरणी ससि दिन सौभयो ॥

The description of twelve months and dialogues between Sītā and Mandodarī are excellent. It is a very good work of Hindī literature:—

तब बोलइ मंदोदरी रानी, रुति अपाढ घन घट छइ रानी ।
 पीय गए ते फिर घर आवा, पामर नर नित मन्दिर छावा ।
 लवहि पपीहे दादुर मोरा, हियरा उमग घरत नहि मोरा ।
 बादर उमहि रहे चौपासा, तिय पिय विनु लिहि उमन उसासा ॥

37. RĀJĀVALĪ-DOHĀ:—

It is a historical work, which describes the history of Delhi emperors from Samvat 829 V. S. (772 A. D.). It was written by the poet Bhagvatī Dāsa who was himself a Delhi citizen. The poet was a great scholar of Hindī and Apabhraṃśā and he wrote several works in both the languages. A gaṭakā containing more than 40 works written by the poet himself is preserved in the Ajmer Grantha Bhaṇḍār. Rājāvalī is also in the collection with othes works. It is purely a historical work and describes the names of each emperor, how long he ruled and what happened after him. It contains 67 Dohās. Emperor Śāhjahān is the last whose description is given. Some of the verses are given below:—

छपइयाः—बारहसय चालीस अधिक नव संवत गइया ।

चैतमासि गुरुवारि दिवस तमतो वसि भइया ॥

आए पवर पठाण देस पुरि भया भगाया ।

राय पिथोरा जोति करिउ दिल्ली कुरवाणा ॥

पणमास दिवस दस सात लहु तेरह घडिय वरिस रतन ।

गोरी सो साह सहावदी, राजु वरिउ जगमाहि जतन ॥

तीन मास तेरह दिवस दोय वरिस मिलि ताहि ।

पंद्रह घडी वियाण थिति रहे समसदी साहि ॥

वरिस बीस रस मास छह अवर घडी सगवीस ।

सात दिवस जुत जाणि यहु सति कुतवदी ईस ॥

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सवइया

तीन वरिस पणमास दिवस बाईस गए जह ।

पंद्रह घडी मिलाइ साहि भए मीर मुगल तह ॥

बावर वसिमइ कु धोरु धरि धरा लइ जिनि ।

तासु हमाउ नंदु राजु दस वरिस किया तिनि ॥

चउमास वरिस तेरह घडी रुद्ध सतित थिति जानिए ।

इउ कविसु भगवती उच्चरइ जगमति सुजस बखानिये ॥

पंद्रह सइ रु सतानुवइ जेठि सुकुल थिति वारसि ।

सेत साहि पुणु राजु लिय प्रगट सूरि जरु जासि ॥५५॥

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तिहि सुत साह सहावदी, राजु करइ घर लोइ ।

कवि सु भगोती दुउ लवइ, आउ चिराउसु होइ ॥५६॥

साहिजहान सु प्रकटभुवि न्याय नीति तुं तासु ।

भवन कमल रवि हिरउ पहरु दिन द्विति जोति प्रकासु ॥५६॥

सोलहसइ संग सीहसु संवति जानिए

जेठि निजल सिय एसि बुधहुं मनि आनिए ॥

अगरवाल जिन भवनि पुरी सिहर दि भली (दिल्ली)

परुहा कवि सु भगोतीदास भनी राजावली ॥५७॥

॥ इति राजावलि ॥

38. NEMIŚVARA VIVĀHLO:—

The work was composed in 1634 A. D. in the city of Kotāh by Khetasī, a Hindī poet of the 17th Century. It deals with mainly marriage of Lord Neminātha who at the time of wedding dropped his idea of marriage and went to the Jungle for leading the life of a Jaina monk. Vivāhlo is a very good poem of Hindī. The Alankāras used in the poem are simple but interesting. The whole of the poem is composed in Dohā and Sorāṭhā metres. The manuscript is in the Śāstra Bhandār of Jaina temple Fatehpur (Sekhāwatī) It is dated 1736 A. D. Beginnina of the work:—

अथ नेमीनाथ जी का विवाहलो लिख्यते ।

दोहरा:—सरस्वति स्वामिन वीनऊं, सदगुरु लागो पाइ ।

श्री नेमिकुमार विवाहलो, कही सुनी मन लाइ ॥१॥

जैन पुराण जु मैं सुन्यो, तोरण हुवो वियोगु ।

श्री नेमिकुमार वैरागियो, परियन तजि लीयो जोगु ॥२॥

सोरठि देस सुहावनी, राजा जादौराइ ।

इंद्रपुरी सम द्वारिका, रचि धनंजय आइ ॥३॥

अवतरसी जहां जग गुरु, होइसी दोइ कल्याण ।

मंगल महोछे बहु कीयो, सुरपति दे सत्तमान ॥४॥

x

x

x

x

Date of completion:—

नर नारी पढ़ै पढ़ायै, ते मन वंछित पावै ।

जैनागम जिहि विधि सुनीयो, कर जौर खेतसी मनियो ।

सोरहसै इक्यानवे, सावन मासि विचारी ।

कोटो केजरि खानि को पढो सुनो नरनारी ॥

सहस वुद्धि सुरगुरु कहे, सतमुख सुनिये सोइ ।

नेमि जिनंदकुमार की महिमा वरनी न जाइ ॥

बुधजन हौसी मति करो, तुम बुधि चतुर सुजान ।

मतिसाहं वर्णन करो, श्रुतसागर नहि पार ॥

39. PĀRŚVANĀTHA RĀSA:—

The Rāsa was composed by Śrī Kapūr Candā in the year 1640 A. D. He belonged to Ānandpur Nagar where Jaswant Singh was the king. The Rāsa

deals with the the life of Lord Pārsvanātha, the twentythird Tīrthankara. It is written in simple Rājsthānī language containing poetic beauty. The work is completed in 166 stanzas. The manuscript is preserved in the Śāstra Bhaṇḍār of Caudhari's temple Mālpurā (Tonk). The author was the pupil of Guṇa Candra in the time of Nemi Cand. The manuscript was written by Śrāvikā Pārvaṭī, pupil of Rātanai in the year 1665 A. D. In the end of the work the poet gives his detailed account date of completion and name of the place where he composed this work:—

श्रीमूलजी संघ बहु सरस्वति गच्छि भयो जी मुनिवर बहु चारित स्वच्छ ।
 तहं श्री नेमिचंद गच्छपति भयो, तास के पाट जिम सोमै जी भाण ।
 श्री जसकीरति मुनिपति भयो, जाणै जी तर्क अति सास्त्र पुराण ॥१५६॥
 तास को शिष्य मुनि अधिक प्रवीन, पंच महाव्रतस्यो नित लीन ।
 तेरह विधि चारित धरै, व्यंजन कमल विकासन चंद ।
 ज्ञानगौ इम जिसी अति भलौमे, मुनिवर प्रगट सुमि श्री गुणचंद ॥१६०॥
 तासु तरु सिपि तसु पंडित कपुरजीं चंद, कीयो रास चित्तिधरिवि आनंद ।
 जिण गुण बहु मुझ अल्प जी मति, जहि विधि देख्याजी शास्त्र पुराण ।
 बुध देखि को मति हंसै, तैसी जी विधि में कियो जी बखाण ॥१६१॥
 सौलासे सत्ताणवे मासि वैसाखि, पंचमी तिथि सुम उजल पाखि ।
 नाम नक्षत्र आद्रा भलो, बार बृहस्पति अधिक प्रधान ।
 रास कियो वामा सुत तरु, स्वामीजी पारसनाथ कै थानि ॥१६२॥
 अहो देस कौ राजा जी जाति राठीड, सकलजी छत्री याकै सिर मोड ।
 नाम जसवंतसिंह तसु तरु, तास आनंदपुर नगर प्रधान ।
 पौणि छतीस लीला करै, सोमै जी जैसे हो इन्द्र विमान ॥१६३॥
 सोमै जी तहा जिण भवण उत्तंग, मंडप वेदी जी अधिक अभंग ।
 जिण तरु विव सोमै भला जो नर वंदे जी मन वच काइ ।
 दुख क्लेश न संचरै, तीस घरा नव निधि थिति पाइ ॥१६४॥
 वसै जी तहां अधिक महाजन लोक, खरचै जी द्रव्य नित भोगवे भोग ।
 जिण चरणा जी पूजा रचै, दान सुपात्रा जी दिहि बहु भाइ ।
 देव जिमि निति लीला करै, भोगवे सुख निज पुण्य पसाइ ॥१६५॥
 छंद कडा भला एकसी जाणिः छयासठि अधिक तहि तरु जी प्रमाणि ।
 भाव जी भेद जो त्याका कह्या, स्वामी विनती एक करै तुम्ह दास ।

स्वामी हमने हो देयो जी स्वर्ग निवास, तुम्ह तो जी मुक्ति कामणी वरी ।

श्रीपास जिरोसुर पाइ नमो ॥१६६॥

इति श्री पार्श्वनाथ को रास संपुरण समाप्ता लिखितं वाई रत्नाई की सिपि श्राविका पारवती
गोत्र गंगवालि संवत् १७२२ मीती जेठ वदि ५ ।

40. JYOTIṢA SĀRA:—

Jyotisa Sāra is a work on astronomy as it is clear from the name. It is in Hindī and was written by Śrī Kripā Rāma in Saṁvat 1742 (1685 A. D.). The subject has been dealt with in a very simple language so that it can easily be understood even by a lay man. The material has been taken from the main books on this subject. The poet lived in Śāhjahānpur. His father was Tulā Rāma. This has been written in a Guṭakā of Pāṭodī Śāstra Bhandār, Jaipur. Two pieces from the work are as follows:—

केंदरियो चौथो भवन सप्तम दसमों जान ।
पंचम अरु नोमों भवन येह त्रिकोण बखान ॥६॥
तीजो पसटम ग्यारमो, अरु दसमों वर लेखि ।
इनको उपचै कहत हैं सबै ग्रंथ में देखि ॥७॥

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वर्ष लग्यो जा अंश में सोई दिन चित्तधारि ।
वा दिन उत्तनी घड़ी जु पल बीते लग्न विचारि ॥४०॥
लग्न लिखे ते गिरह जो जा घर बैठो आय ।
ता घर के फल सुफल को कीजे मिन बताय ॥४१॥
॥ इति श्री कवि कृष्णाराम कृत माया जोतिमसार संपूर्ण ॥

41. VAṆIKA PRĪYĀ:—

Vanika Prīyā is a Hindī work written on business methods by Sukha-Deva in Saṁvat 1717 (1660 A. D.). How the business should be conducted and at what time a particular commodity should be sold or purchased, with whom cash business or credit business should be handled, all such topics are dealt with in the book. This is a very good book on business method in Hindī. It was copied in the year 1798 (1741 A. D.) at Chirārī by Lāla Udaīt. The manuscript has been discovered in the Śāstra Bhandār of Jaina temple Badhi Cand, Jaipur. In the beginning of the work, the poet gives his account as follows:—

सिधि श्री गनेसाय नमः । श्री सरसते नमः । श्री परमगुरभे नमः ।
 श्री जानुकी बलभाइ नमः । अथ वनक-प्रिया लिखते ।
 गुर गनै कहै सुखदेव, श्री सरसुती बतायो भेव ।
 वनिका प्रिया वनिक वंचियो, दिया उजिहार हाथ कै दयो ॥१॥
 गोला पूरब पच विसै, वारि बिहारीदास ।
 तिनके सुत सुखदेव कहि, वनिक प्रिया प्रकाश ॥२॥
 वनिकनि को वनिक प्रिया, भडसारि को हेत ।
 प्रादि अंत श्रोता सुनो, मती मंत्र सो देत ॥३॥
 माह मास कातक करे संवत् सोघे साठ ।
 मते याह के जो चलै, कवहुँ न आवे घाट ॥४॥
 फागुन देव दल जु आइयो, सकल वस्तु सुरपति चाइयो ।
 चार मास इहि रहै आइ, पुन पताल सुता हो जाइ ॥५॥

The instructions given to the businessmen are as follows:—

आधी ऊपर आधी तरै, आधी परहथ आधी धरै ।
 असौ साहु साहुपति करै, देस विवजत भूख नहि मरै ॥१८४॥
 हसि कुल्हरिया पास हर खुरपा कहत किसान ।
 पस पंछी वरहाम मै, हाथ न हथै किसान ॥
 हाथ न हथै किसान, ताहि कौद नहि दीजै ।
 असुम कर्म जेह करे, सो कागद लिख लीजै ॥
 संपत लै दरवार बैठि लै विलसे रसिया ।
 बहुत विवुचै हम सुनै संगति के हसिया ॥१८५॥

In the end, the poet gave the date of completion of the work and before that he finished the work with his humble request:—

अथ कवि की प्रार्थना विचार—
 मंत्री मती न लाइयौ, जौ मतु मानै कोई ।
 बारह मास सुभ दसा असुम अलनी होई ।
 देखी सुनी सौ मै कही, वाचि सीख सुन लेऊ ।
 ऐता को कविता कहै, करै करमनु यारी होऊ ॥३१३॥
 जिहि जागा जैसी कही, तैसी कही न होत ।
 तो पहि कहिये करमगति, दोस न दीजै मोह ॥३१४॥

सुख संपत्ति दारिद्र्य दुःख, होत अनीतो आनि ।

दीन मान की नावी, परे न कवहूँ जानि ॥३१५॥

चौपई:—अंत परे ते सिधि संचैरे, केहरि परति पाई अनुसरै ।

कुमतिहि मित्र लाम पर हरौ, मत्तौ अकाल चक्र वाहिरो ॥३१६॥

दोहा:—देखी सूनी सौ मै कही, मंत्री जो मतिमान ।

जानि जाति जौन सवको, आगे की जान ॥३१७॥

मत्तौ हथियार हाथु ले जोर, साहू शुभकरन करत कर मोर ।

मारग हान हरअन मानियो, दिल कुसाद हरख न वानियो ॥३१८॥

कवि सोवे संवत सर साठ, इहि मत चले परे नहि घाट ।

इहि मति अन्नु पेट भरि खाई, ऐही चीर न को यह राई ॥३१९॥

वनिक प्रिया मैं सुम असुम, सवही गयो बताई ।

जिहि जैसी नीकी लगै, तैसी कीजै जाई ॥३२०॥

सत्रह से सत्रह वरस संवत सर के नाम ।

कवि करता सुखदेव कहि लेखक माया राम ॥३२१॥

इति वनिकप्रिया संपूर्ण समाप्ता । भादो सुदि १२ सुक्रवासरे संवत् १८५५ मुकामु छिरारि,
लिखनं लाला उदेत सीव राजमान छिरारी बाके जो बाचै ताको राम राम ।

लिखी जयाकृत देखकै, कहि उदेत प्रवाम,

जो बाचै श्रवननि सुनो, ताको मोर प्रनाम ॥

42. DOHĀ ŚATAKA:—

It is also called 'UPDEŚA DOHĀ' composed by Hemrāja II, who was born in Sāngāner (Jaipur) in the year 1668 A. D. It deals with various topics of general interest. It is written in a very simple and plain language with on literary flourish. The manuscript is in the Grantha Bhandār of Jain temple Tholiā. Jaipur in a Guṭakā number 636. There are 101 Dohās in the work. Some of the verses are given below:—

दिव्य दिग्विष्ट परकासि जिहि, जान्यो जगत असेस ।

निसप्रेही निरदुंद निति, बंदी विविध गनेस ॥१॥

कृपय उथपि थापत नुपथ, निसप्रेही निरगंथ ।

ऐमे गुन दिनकर सरिस, प्रगट करत सिवपंथ ॥२॥

गनपति हृदय विलासिनी, पार न लहै सुरेस ।

सारद पद नमि कै कहो, दोहा हितोपदेस ॥३॥

आतम सरिता सलिल जहं, संजम सील बखानि ।
तहां करहि मंजन सुधी, पहुंचै पद निरवाणि ॥४॥

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छंद मत्त अर अरथ की, जहां असुधता होइ ।
तहां सुकवि अवलौकि कै, करहु सुद्ध सब कोइ ॥६७॥
उपनी सांगानेरि को, अब कामां गढ वास ।
तहां हेम दोहा रचै, स्वपर बुद्धि परकास ॥६८॥
कांमांगढ सूवस जहां कीरतिसिध नरेस ।
अपने खग बलि बसि किए, दुर्जन जितेक देस ॥६९॥
सतहसर पचीस को, वरनै संवत सार ।
कातिक सुदि तिथि पंचमी, पूरन भयो विचार ॥१००॥
एक आगरे एक सौ, कीये दोहा छंद ।
जो हित दे वांचै पढ़ै, ता उर बधै अनंद ॥१०१॥

॥ इती हेमराज कृत दोहा संपूर्ण ॥

43. MĀNJHĀ:—

This is a new work of the famous Jaina poet Banārsī dāsa of the 17th Century. It is an ethical work which puts before us the real picture of the world. The date of the work is not given but the name of the poet comes thrice in the work. The manuscript is housed in the Śāstra Bhaṇḍār of Jaina temple Bādhī Canda-Jaipur. Some of the verses of the work are as follows:—

माया मोह के तू मतवाला, तू विषया विषधारी ।
राग दोष पयौ बस ठगौ, चार कषायन भारी ॥
कुरम कुंठव दीफा ही पाथी, मात तात सुत नारी ।
कहत दास बनारसी अल्प सुख कारने तौ नर भव बाजी हारी ॥१॥
नर मोहार अकारज कीनो, समझन खेल्यो पासा ।
मानुष जनम अमोलक हीरा, हार गवायौ खासा ॥
चलो होय दुखदा भाजन, छाड सुखादी आसा ।
दसै दृष्टा ते मिलन टुहेला, नर भव गत विच वासा ॥२॥

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अंत न कोइ सहाइ तेरे, तू क्यां पच पच मरदा ।
 नरक निगोद दुःख सिर पर, आह मकमूलन मरदा ॥
 जनम जनम विच होय विकाना, हथ विपया दे वरदा ।
 केइ ऊमर मरवेसी भौदू, मेरी मेरी करदा ॥१२॥
 गज सुखमाल सुणी जिनवाणी, सकल विषय तिन त्यागी ।
 नमस्कार कर नेमिनाथ को, भए मसान विरागी ॥
 तन वसुरा आमन वच काया, सिधा पद लव लागी ।
 कहत दास वनारसी, अंत गढ केवली मुनंत बुध के रागी ॥१३॥

॥ इति श्री मांभा समाप्ता ॥

44. ADHYĀTMA SAWAIYĀ:—

Adhyātma Sawaiyā is a work of Rūpacandra, an Ādhyātmik poet of 17th Century. The work has been discovered in the Jaina Śāstra Bhaṇḍār of Tholiā Jaina temple, Jaipur. This is a good work on Adhyātma or spiritualism. The description is full of life. Not only with the point of language it is also work of high standard as regards literary beauty and manner of description. The poet describes Ātmā, Parmātmā and the world in a very simple method. It contains 102 stanzas of Sawaiyā, Kuṇḍaliā and Chappaya metres. Date of composition is not given in the work. The first Sawaiyā in which importance of soul is described, is as follows:—

अनुभो अभ्यास मै, निवास सुध चेतन को,
 अनुभो सरूप सुध वीध को प्रकास है ।
 अनुभो अनूप उपरहत अनंत ग्यान,
 अनुभो अनीत त्याग ग्यान सुख रास है ॥
 अनुभो अपार सार आप हां को आप जानै,
 आपही मैं व्याप दीसै जाँ जड नास है ।
 अनुभो अरूप है सरूप चिदानंद चंद,
 अनुभो अतीत आठ क्रमस्थों अफास है ॥१॥

In one of the stanza the poet describes the various qualities of noble persons in the following way:—

परि ओगन परिहरै धरै गुनवंत गुन सोई ।
 चित्त कोमल नित रहे, झूठ जाके नहीं कोई ।

सति वचन मुख कहे, आप गुन आप न बोलै ।

सुगुरु वचन परतीत चित्त थै कवै न डोलै ।

बोलै सुबैन परिनिष्ठ सुन ईष्ट वैन सब सुख करै ।

कहै चंद वसत जग फंद मैं एह सुभाव सजन धरै ॥

In the words of the poet, foolish persons are just reverse of the noble persons:—

जाकै जीव परपंच रंच मुख नाहि सजन कौ ।

महा मोह मद लीन, फिरै भूलो निज धन को ।

अवगुन गहि गुन तजै, भजै कायर ज्यो रन मैं ।

सूर पनौ निज नहीं, कही जानपनो तिन मैं ।

जिन मैं न भेद परि आपको सो अजान पसु सारिखो ।

हिरदे हरष निज परख विन ए मूढन को पारखो ।

45. GORĀ BĀDAL KATHĀ:—

Gorā Bādal Kathā is a historical work of Jaṭmāl Nāhar who was a 17th Century poet. His father Dharmsi was the resident of Lāhore. The work deals with the story of Gorā and Bādal, famous warriors of Udaipur and who fought with emperor Allāuddin for the sake of King Ratan Sena of Udaipur who fell in love with Padmini and brought her from Ceylon. This is a Rājasthānī work. The story of the work has been borrowed from Jāyasi's PADMĀVATA which was written in 16th A. D. Century. Gorā Bādal Kathā was completed in the year 1623 A. D. The manuscript is preserved in the Grantha Bhandār of Fatehpur. The poet mentioned his name and also his father's name in one of the stanza:—

जिहां राज राजै अलीखान गाजी खान न सरनंद ।

मिरदार सकल पठाण माहीं ज्यूं नखेत्र मैं चंद ॥

धरसी को नंद जटमन, जात नाहर ताम ।

जिन कही कथा वनाय करि बिच संवला मैं ठान ॥

The work is full of Vira Rasa but in some places where the beauty of Padmini has been described, ŚRANGĀRA RASA has also been used. Raghava describes the qualities of Padmini's beauty before Allāuddin as under:—

पद्मावति मुखचंद पदम सम गंध जु आवैति ।

भवर भमै चहुं ओर देख; सुर असुर लुभावति ॥

अंगुल सत्तरि परिचो सातउ वसहि सुंदरि नारि ।
 चौडी चौव दाहो होय इसी चीत लाय सवारि ॥
 मृग नयन वयन कोकिल सरस केहर लंकी कामिनी ।
 अघर लाल हीरा दसन, मोह धन गज गामिनि ॥२६॥
 पदमावति के गुन सुने चढी चुप चीतलाय ।
 विन देख्या पदमावति जनम इक्यारथ जाय ॥३०॥

The manuscript of the work was written in the year 1830 A. D. by Sewaka Jogidāsa on the request of Srāvaka Rāma Nārāin. The beginning and end of the work are as follows:—

श्री गणेशायनमः । अथ गौरा बादल की कथा लिख्यते ॥
 चरण कमल चित लायके, समर सारद माय ।
 करिहु कया बनाय कैरि, प्रणमु सद्गुरु पाय ॥१॥
 जंबु दीप दीपा सिरे, भरथ खंड मझार ।
 नगर बढी चित्तीड है, आठ कोस विसतार ॥२॥
 राज करै रानी तिहां रतनसैन राजान ।
 नव नकीसी कुना करै, अगडी मरद चीहाण ॥३॥
 नगर बढी चित्तीड है, गढनी पर ही बंक ।
 नाहि नामै तिहां साह को, करै जु राज निसंक ॥४॥
 + + +
 संवत सौलासै असीये समै, फागुन पुन्य मास ।
 बीरा र संगार रस, कहीयो जटमल तास ॥२१॥
 सब ताहि अडौल अवचल सुखी सब लोय ।
 उछाह आनंद होत घर घर दुःखी नाहित कोय ॥२२॥
 जिहां राज राजै अलीखान गाजी खानन सरनंद ।
 सिरदार सकल पठाण माही ज्यु नखेत्र मै चंद ॥
 घरमसी को नंद जटमल जात नाहर ताम ।
 जिन कही कथा बनाय करि विच संवला मै ठाम ॥२३॥
 कहतां आनंद ऊपजै, सुनता आनंद होय ।
 जो कोइ कहै गुन जना, तो बहु हरपित लोय ॥२४॥
 चालीस सहस घोडा मुवा, दोय सहस सिरदार ।
 एक लाख मुवा आदमी, हाथी आठ हजार ॥२५॥

मारचा मुगल पठाण, दोढ लाख दफतर चढया ।

ओर बोहोत दीया जाए, जहा तूण लीना मुख में ॥२१६॥

सा कौ हुवो चीत्तौड में, चौड कीयो जंग ।

दाद फुरमाइ साह, तब कहै हीहु तुव रंग ॥२१७॥

इति गोरा बादल की कथा संपूर्ण । संवत् १८८६ का मिति आसाढ शुदि १४ रविवासरे
लिखंत सेवग जोगीदास लीखायंत श्रावग रामनाराण सुत बालचंद ।

46. DHARMA PARIKŚĀ:—

It was translated into Hindi prose by Daśaratha Nigotā in Samvat 1718 i. e. in 1661 A. D. The original work which was composed by Amitigati is in Samskrit. The author has tried to translate each word of Samskrit in easy Hindi prose.

The manuscript belongs to the Śāstra Bhandār of Jaina temple Baḍā Mandir, Jaipur. The language of the work is Rājasthānī. The beginning and the end of the work are as follows:—

मंगलाचरण

श्रीमान् कहतां शीमा विराजमान । यदीयः कहतां जिह-को बोधमय । प्रदीपः कहतां केवल ज्ञान
रूपी दीवो । जिहि दीप करि नमस्व त्रय तुंगशालं कहतां पावन तीन संपन्नी ऊंचो छै शाल कोटजिहि की
असो जगत । लोक सम्पद्धो गृहे घर तिहि घरने समंततो कहतां सर्वथा प्रकारि । उद्योतयते कहतां उद्योतित
कियो ह्वै ज्यहां तीर्थकर देवाः ते तीर्थकर देवा नः अस्माकं कहतां म्हांको श्रेयै कहता विभूति कै अर्थि
भवतु कहतां होऊ ।

भावार्थ—असी जु ज्ञान सम्पन्ना दीवा करि तीन लोक सम्पन्नो घर उद्योतित कियो छै ज्यहां कै तीर्थकर
म्हांनै ज्ञान सम्पत्ती श्री को दाता होहु । तीर्थकर नै नमस्कार कीयो आगे सिद्धानै करसी ।

श्री विक्रम पाथिव राजा नै सतंतरी वरस अधिक हजार वरस गया । योह शास्त्र अन्यमत नै
निषेधि करि श्री जिनेन्द्र धर्म अमृत करि युक्त शास्त्र संपूर्ण ।

दोहा:—साह श्री हेमराज सुत, मातु हमीर दे जाणि ।

कुल निगोत श्रावक धर्म, दशरथ तन बखाणि ॥१॥

संवत् सतरासै सही, अष्टादश अधिकाय ।

फागुणतम एकादशी, पूरण मई सुभाय ॥२॥

धर्मपरीक्षा वचनिका, सुंदरदास सहाय ।

साधर्मो जन समक्ति तै, दशरथ कृत चितलाय ॥

इति श्री अमितिगति कृत धर्म परीक्षा मूल तिह की वचनिका बालबोधानाम अपर नाम तात्पर्याया टीका तत्र धर्मार्थी दशरथेन कृता समाप्ता विंशति एक परिच्छेदः संपूर्णः ।

47. HARIVANŚA PURĀṆA BHĀṢĀ:—

This is a Rājasthānī prose translation of Harivanśa Purāṇa written by Ācārya Jinasena in Samskrit. It is a Jaina Mahābhārata. The translation is in Rājasthānī prose. The manuscript was copied in Samvāt 1671 (1614 A. D.). This shows that the work was written prior to the 17th Century. Such a good and voluminous work in Rājasthānī prose has not been found so far. Two pieces of the prose are given below:—

पत्र सं० १६८

तिणी अजोध्या नउ हेमरथ राजा राजपालै छइ । तेह राजा नइ धारणी राणी छइ । तेह नउ भाव धर्म उपरि घणउ छइ । तेहनी कुपि तें कुंभर पठाइ उपनी । तेहनउ नाम बुधुकीत जाणिवउ । ते पुणु कुमर जाखे सिस समान छइ । इमकरतां ते कुमर जोवन भरिया । तिवारइ पिताइ तेहनइ राज मार थाप्यउ । तिवारइ तेग जाना सुख भोगवता काल अति क्रमइ छइ । बली जिरा धर्म धरु करइ छइ ।

पत्र संख्या ३७१

नागश्री जे नरक गई थी । तेहनी कथा सामलउ । तिणी नरक माहि थी । जे जीवनी कलियउ । पछइ मरी रोइ सर्प भयउ । संयभूरमणि द्वीपा माहि पछइ ते तिहां पाप करिवा लागउ । पछइ बली तिहां थकी मरण पाम्यो । बीजै नरक गई तिहां तिन सागर आयु भोग वी छेदन भेदनतापन दुःख भोगवी । बली तिहां थकी ते निकलियउ । ते जीव पछइ चम्पा नगरी चांडाल नइ घरि पुत्री उपनी तेहा निच कुल अवतार पाम्यउ । पछइ ते एक वन माहि तिहां उवर वीणीवा लागी ।

48. HINDĪ COMMENTARY ON BHAKTAMĀRA STOTRA:—

There are several commentaries available on the famous Bhaktāmara Stotra. They are in Samskrit as well as in Hindī. A translation in Hindī poem written by Hemrāja is also available and is already famous. But commentary written in Hindī prose by Hemrāja (17th Century) was not available so far and this has been discovered in the Mahāvīra Grantha Bhandār of Būndī. An example of Hindī prose is as follows:—

किलं अहमपितं प्रथमं जिनेद्रं स्तोष्ये किलाह निश्चय करि अहमपि मै भी जु हौं मानतुंग नाम आचार्य सो तं प्रथमं जिनेद्रं सो जु हौ प्रथम जिनेन्द्र श्रीआदिनाथ ताहि स्तोष्ये स्तवूंगा । कहांकरि स्तोत्र करोंगो । जिनपाद युगं सम्यक् प्रणम्य जिन जु हैं भगवान तिनि को जु पद जुग दोई चरण कमल ताहि सम्यक् भांति मन वचन काया करि प्रणम्य नमस्कार करि कै कैसो है भगवान को चरण द्वय भक्तामर प्रणतमौलिमणिप्रभाणां उद्योतकं भक्तिवंत जु है अमर देवता तिनि की प्रणत नम्रीभूत जु है मौलि मुकुट तिन विपै जु है मणि तिनि की जु प्रभा तिनि का उद्योतकं उद्योतक है । यद्यपि देव मुकुटनिका उद्योत कौटि सूर्यवत् है तथापि भगवान के चरण नख की दीप्ति आगै वै मुकुट प्रभा रहित हो है तांतै भगवान को चरण द्वय उनका उद्योतक है । बहुरि कैसो है चरण द्वय दलित पाप तमो वितानं दलित दूरि कियो है पाप रूप तम अन्धकार ताको वितान समूह जानै । बहुरि कैसो है चरण द्वय युगादौ भव जले पततां जनानां आलंवनं युगादौ चतुर्थ काल की आदि विपै भव जले संसार समुद्र जल विपै पततां पडे जुहै । जनानां मनुष्य तिनको आलंवनं आलंवन है जिहाज समान है तं कं सो आदिनाथ कौन है जाको स्तोत्र मैं करोंगो स्तोत्रैः य सुरलोकनाथैः स्तुतः स्तोत्रैः स्तोत्र हुं करियः जो श्रीआदिनाथ सुरलोक नाथै सुरलोक देव लोक के नाथ इन्द्र तिनि करि संस्तुत स्तूयमान भया कैसे है इन्द्र सकल वाङ्मय तत्त्वोवघादुद्भूत बुद्धि पटुभिः सकल समस्त जु हैं वाङ्मय दशांग तिनका जु तत्त्व स्वरूप तिसका जु बोध ज्ञान तातै उद्भूत उत्पन्न जु है प्रकट बुद्धि ता करि पटुभिः प्रवीण है वे स्तोत्र कैसे हैं जिन करि स्तुति करी जगत्रिय उदारैः अर्थ की गम्भीरता करि श्रैष्ठ है ॥२॥

The last Dohā of the work in which the author mentions his name runs as under:—

अन्तिमः—भक्तामर टीका को सदा पढ़ै सुनै जो कोइ ।

हेमराज सिव सुख लहै तस मन वंछित होइ ।

॥ इति श्री भक्तामर स्तोत्र टीका समाप्तम् ॥

49. NĀSAKETA PURĀṆA:—

Nāsaketa purāṇa of Nāśketopākhyāna is a very interesting and popular story. The original story is in Sanskrit which was translated into Hindi prose by Nanda Dāsa for his students. The date of composition of the work is not given but it appears that it is a work of 17th Century A. D. The language of the work is not literary but it is described in a very simple language. Sadal Misra's NĀSIKETOPĀKHYĀN, which was written in the 19th Century has the influence of Nand Dāsa's work. One example of Hindi prose from Sadal Misra's Nāsiketopākhyān is given below:—

इस प्रकार से नसिकेत मुनियम की पूरी सहित नरक का वर्णन कर फिर जौन जौन कर्म किए से जो भोग होता है सो सब ऋषियों को सुनाने लगे कि गौ, ब्राह्मण, माता, पिता, मित्र, बालक, स्त्री, स्वामी, वृद्ध, गुरु इत्यादि जो वध करते है वो भूँठी साक्षी भरते, भूँठे ही कर्म में दिन रात लगे रहते हैं।

Hindi Sākitya ka Itihāsa P. 422

One example from the book:—

गुसाईंजी येक कैथा तुमसो कहु । जो प्राणी या पाछै चोरी करत हैं तीन को प्रसन कहैत है । और कोई वेद पुराण की पौथी मै । अर गुण मुसै गुणै मटै गुण भेद होई सो प्राणी काछवा की जौणी पावत है । और पैरा यौ सुत कु पास कैर तो कीरै प्राणी काछवा की जौणी पावत है ।

P. 67

The work belongs to the Grantha Bhandār of Jaina temple Badhīcanda, Jaipur. The work completes in 74 pages. The last portion of the text is as under:—

या कथा आदी अंती सो कही है । सहसक्रीती की टीका है । नंददासजी आपणा सीख को भापा करी मुणाइ है सो या कथा पुनी बीच है सो प्राणी समंत है । ताको कीलाण होत है । सबीधान रहत है ।

इति श्री नासकेत पुराण संमसत री रवीसंभादे नासकेतु कथा संपुरण । लीखतं कालुराम राजोरा छाजुराम का बेटा । ते वाचें तीन राम राम वंच । मी० चेत बुदी १० संवत् १७८६ आमरी महाराजा श्री सवाई जैसंगजी वैस य वरम दोई हुआ तलवाणी मै ज अमल महाराजा श्री अणंदरामजी को ।

x

x

x

x

50. ALANKĀRA MĀLĀ:—

This is a Hindi work on Alankāra Śāstra. It was composed by Sūrat Misra in the year 1709 A. D. The manuscript is in the collection of Jaina Grantha Bhandār of Jaisalmer. This is a very simple book on this subject. The poet lived in Āgrā and was a Kanaujia Brahmin by caste. The last portion of the work in which the poet gives his own account and the date of the work is as follows:—

अलंकारमाला करी, सूरत मन सुख दाय ।

वरनत चूक परी लखी, लीजें सुकवि वनाय ॥४८॥

सूरतमिश्र कर्नाजिया, नगर आगरै वास ।

रच्यो ग्रन्थ तिह भूपन, नवल विवेक विलास ॥४९॥

संवत् सतरहसै वरस, छासठ सावन मास ।
 सुरगुर सुद एकादशी, कीनो ग्रन्थ प्रकास ॥५०॥
 अलंकारमाला जु यह, पढे सुनै चितलाय ।
 बुद्धि समा वर वीनती, ताहि देत हरिराय ॥५१॥

इति श्री सूरतमिश्र विरचिते अलंकारमाला संपूर्ण । ग्राह्यसर मध्ये ।

51. BHATTĀRAKA PATTĀVALI:—

This is a detailed account of Bhaṭṭāraka Kṣemendra Kīrti beginning from Saṁvat 1697 to 1756 (1640 to 1699 A. D.) written in Hindī prose. The manuscript is preserved in the Śāstra Bhaṇḍār of Sambhava Nātha Jaina temple, Udaipur. The description begins with Bhaṭṭāraka Devendra Kīrti who breathed his last in Saṁvat 1730. (1673 A. D.) His pupil Paṇḍit Kṣema who afterwards became Bhaṭṭāraka by name of Kṣemendra Kīrti was born in Saṁvat 1697. (1640 A. D.) At the age of seven he took some vows from Bhaṭṭāraka Devendra Kīrti. It gives the full account of Kṣema Kīrti where he was born, who were his parents, with whom he read, when he became Brahamacārī and Bhaṭṭāraka, in which places he travelled and in which villages and towns he finished his rainy season. Every event of his life has been described in detail. It begins as under:—

श्री जिनाय नमः संवत् १६९७ वर्षे मार्गशीर्ष सुदी ३ शुक्ले पंडित क्षेमानु जन्म भीलौडा नगरे साहा खातु आ वाई गांगवाई गृहै । संवत् १७०४ वर्षे वैशाख सुदि १ दिने आचार्य श्री देवेन्द्रकीर्ति पासि पंडित क्षेमो मणवा रह्यो पाछि संवत् १७१३ वर्षे फागुण सुदि ३ दिने श्री शलुंवर नगर मध्ये भट्टारक श्री देवेन्द्रकीर्ति योग्य जीणीव पं० क्षैमानि अणुव्रत दीक्षा दीधी त्याहां दोसी मेहा सुत जीवा जगा गीवा शंख जीएणे श्री बिब प्रतिष्ठा करीनि अंजलि भूल्यो । ब्रह्म क्षेमा एहवुं नाम धरीनि भट्टारक देवेन्द्रकीर्तिय स्वशिष्यं करीनि पासि वर्ष १४ राखीन पट्टयोग्य जाणीनि सकल शास्त्रना उपदेश दीवा ।

APPENDIX. 1

Some of the Important

—JAINA GRANTHA BHANDĀRS SITUATED OUTSIDE RĀJASTHĀN:—

S. No.	Name of the Grantha Bhandār	Place
1.	Saraswatī Bhavan Digambar Jain Mandir Masjid Khazoor.	Delhi
2.	Grantha Bhandār D. Jaina Nayā Mandir,	Delhi
3.	—do— D. Jaina Mandir Setha Kūcā	Delhi
4.	—do— —do— Dharampurā	Delhi
5.	Vira Sewā Mandir, Dariyā Ganj	Delhi
6.	Grantha Bhandār D. Jaina Mandir Rikhabdāsaji	Delhi
7.	—do— —do— Karolbagh	Delhi
8.	—do— —do— Bedawādā	Delhi
9.	—do— —do— Subzimandi	Delhi
10.	—do— —do—	Pānīpat
11.	—do— —do—	Sonīpat
12.	Grantha Bhandār D. Jaina Mandir	Rohtak
13.	—do— —do— Moti Katla,	Agra
14.	—do— —do— Belanganj	"
15.	—do— —do— Gudāḍi Mansūrkhān	"
16.	—do— —do— Kachari Ghāt	"
17.	—do— —do— Namak ki Mandi	"
18.	—do— —do— Rājāmandi	"
19.	—do— —do— Dhūliā Ganja	"
20.	Grantha Bhandār D. Jaina Mandir, Nāi ki Mandi,	"
21.	Sweatambar Vijay Dharma Laxmi Gyāna Bhandār, Belanganj,	"
22.	Grantha Bhandār D. Jaina Pancāyatī Mandir,	Aligarh
23.	—do— —do—	Itāwāh
24.	—do— —do—	Khurjā
25.	—do— —do—	Bārābanki
26.	—do— —do—	Mainpuri
27.	Grantha Bhandār D. Jaina Pancāyatī Mandir	Alīganja
28.	—do— —do—	Sahāranapur
29.	—do— —do—	Firozābād
30.	Grantha Bhandār Digambar Jaina Mandir Balat-Kārgaṇa,	Karanjā
31.	—do— Sena Gaṇa	—do—
32.	Grantha Bhandār Pancāyatī Mandir,	—do—
33.	Amar Granthālaya Tukoganja	Indore

S. No.	Name of the Grantha Bhandār	Place
34.	Grantha Bhandār, D. Jaina Mandir, Hanumantallā.	Jabbalpur
35.	—do— D. Jaina Pancayatī Mandir,	—do—
36.	—do— —do—	Katni
37.	Grantha Bhandār D. Jaina Pārśvanātha Mandir	Khandvā
38.	—do— D. Jaina Mandir,	Gaurjhāmar
39.	—do— „ Pancāyatī Mandir,	Chhindawārā
40.	—do— D. jaina Mandir,	Tikamgarh.
41.	—do— —do—	Narsinghpura
42.	Saraswatī Bhawan, —do—	Panagar (Devari M. P.)
43.	—do— D. Jaina Mandir	Bamora
44.	—do— —do—	Bīnā
45.	—do— Pancāyatī Mandir	Sāgar
46.	Digambar Bhaṭṭārkiya Bhandār	Gwālior
47.	Grantha Bhandār Digambar Pancāyatī Mandir	—do—
48.	—do— D. Jaina temple	Gunā
49.	—do— —do—	Canderī
50.	—do— —do—	Chaprā
51.	—do— Baḍā Mandir	Calcutta
52.	—do— Purāni Bāḍī	—do—
53.	Muni Vijay Śāstra Bhandār	Calcutta
54.	Vijay Nemi Sūriśvar Gyāna Bhandār (Swetambar)	Ahmedabad
55.	Vijay Sidhi—do— —do—	„
56.	Delāno Bhandār (Cancala Bhāi Bhandār)	„
57.	Hans Vijay Manuscript Library	„
58.	Mohanlāl Manuscript Library	„
59.	Vardhamāna Pustakālaya	„
60.	Megh Vijay ŚāstraSangrah	„
61.	Kusumamunio Bhandār	„
62.	Vira Vijay Gyāna Bhandār	„
63.	Dayā Vimala Gyāna Bhandār	„
64.	Nemi Sāgar Upāsraya Bhandār	„
65.	Uttam Bhāi Dharmasālino Bhandār	„
66.	Vimala Gachā Upāsraya Bhandār	„
67.	Jaina Saraswatī Bhawan	„
68.	Gyāna Vardhaka Pustakālaya	„
69.	Vijay Nemiśvara Gyāns Bhandār	Khambhat
70.	Śānti Natha Gyāna Bhandār	„
71.	Jaina Śālā Gyāna Bhandār	„
72.	Subodh Pustakālaya	„

S. No.	Name of the Grantha Bhaṇḍār		Place
73.	Gyāna Vimal Sūri Bhaṇḍār	(Swetāmbar)	Khambhat
74.	Muni Lāl Yatīno Bhaṇḍār	"	"
75.	Bhaunyara Pādśno Bhaṇḍār	"	"
76.	Nītivijay Bhaṇḍār	"	"
77.	Hari Sāgar Gyāna Bhaṇḍār	"	"
78.	Shyāma Lāl Jaina Bhaṇḍār	"	"
79.	Bhagwān Dāsa Jyotiṣa Bhaṇḍār	"	"
80.	Sānghavī Pādāno Bhaṇḍār	"	Pāṭan
81.	Fofliā Vādā Bhaṇḍār	"	"
82.	Vakhatji Sūri Bhaṇḍār	"	"
83.	Vadi Pārśvanātha Bhaṇḍār	"	"
84.	Agalisūri Bhaṇḍār	"	"
85.	Bhabhā Pādā Bhaṇḍār	"	"
86.	Sāgar Upāsaraya Bhaṇḍār	"	"
87.	Makā Modi Bhaṇḍār	"	"
88.	Vastā Mānek Bhaṇḍār	"	"
89.	Khartarvāsi Bhaṇḍār	"	"
90.	Mahalaxmi paḍā Bhaṇḍār	"	"
91.	Advāsi Pādā Bhaṇḍār	"	"
92.	Himmat Vijaya Collection	"	"
93.	Lāvaṇya Vijaya Collection	"	"
94.	Hemcandrācārya Sabhā Bhaṇḍār	"	"
95.	Jainānanda Pustakālaya	"	Sūrat
96.	Mohanlālji Gyāna Bhaṇḍār	"	"
97.	Jina Dutta Sūri Gyānā Bhaṇḍār	"	"
98.	Hukamamuni Gyāna Bhaṇḍār	"	"
99.	Devācanda Lāl Bhāi Library	"	"
100.	Ḍālu Bhāi Amar Canda Gyāna Bhaṇḍār	"	"
101.	Madan Bhāi Pratāp Canda Library	"	"
102.	Dharmanāthāno Mandir Gyāna Bhaṇḍār	"	"
103.	Nemi Canda Mīlap Canda Upāsaraya Bhaṇḍār	"	"
104.	Ādināthāno Mandir Gyāna Bhaṇḍār	"	"
105.	Cintāmaṇi Pārśvanātha Mandir Gyāna Bhaṇḍār	"	"
106.	Jaina Upāsaraya Gyāna Bhaṇḍār	"	"
107.	Śimandhara Swāmīno Gyāna Bhaṇḍār	"	"
108.	Digambara Jaina Pancāyati Mandir— Gyāna Bhaṇḍār		"
109.	Kadvāmāti Gacha Bhaṇḍār	(Swetāmbar)	Rādhānpur
110.	Bhāṇa Khushālno Bhaṇḍār	"	"

S. No.	Name of the Granth Bhaṇḍār		Place
111.	Sāgar Gachhāno Bhaṇḍār	(Swetāmbar)	Rādhānpur (Bombay)
112.	Tāmbolī Śerīno Bhaṇḍār	"	"
113.	Vijay Gachhāno Bhaṇḍār	"	"
114.	Jaya Vijay Jaina Pustakālaya	"	"
115.	Vira Vijaya Gyāna Bhaṇḍār	"	"
116.	Śāntinātha Derāsarno Bhaṇḍār	"	Bombay
117.	Godi Muno Bhaṇḍār	"	"
118.	Anantanāthji Derāsarno Bhaṇḍār	"	"
119.	Mohanlāji Jaina Library	"	"
120.	Pannā Lāl Digambara Jaina Saraswati Bhavan	(Digambar)	"
121.	Grantha Bhaṇḍār Candra Prabhā Digambar Jaina Māndir, Bhulesvar	"	"
122.	Māṇak Canda Hirācanda Digambar Jaina Bhaṇḍār	"	"
123.	Adinātha Derāsarno Bhaṇḍār	(Swetāmbar)	"
124.	Vīranagar Jaina Gyāna Bhaṇḍār	"	Vīranagar
125.	Bhoya Gachhano Bhaṇḍār	"	Sāṇand
126.	Vijaya Ānand Gyānn Bhaṇḍār	"	"
127.	Gyānodaya Pustakālaya	"	Ḍhūṇḍhāva
128.	Sri Jaina Sangha Gyāna Bhaṇḍār	"	Godhāvi
129.	Sumatiratna Sūri Library	"	Kheda
130.	Aṣṭāpāda Gyāna Bhaṇḍār	"	Kapaḍā Vanj
131.	Māṇak Bhāi Gyāna Bhaṇḍār	"	"
132.	Mithābhāi Upāsaraya Bhaṇḍār	"	"
133.	Amar Vijay Gyāna Bhaṇḍār	"	Haloī
134.	Mukta Bhāi Gyāna Bhaṇḍār	"	"
135.	Amar Vijay Gyāna Bhaṇḍār	"	Sinore
136.	Sāgar Gacha Bhaṇḍār	"	Bhaipa
137.	Ādisvara Deraśarno Bhaṇḍār	"	"
138.	Anūpcanda Malūkcanda Bhaṇḍār	"	"
139.	Devardhi Gaṇi Kṣamā Sramana Gyānn Bhaṇḍār	"	Pālitaṇā
140.	Ānandji Klyānji Bhaṇḍār	"	"
141.	Yaśovijayji Gurukul Gyāna Bhaṇḍār	"	"
142.	Kapūr Vijayji Bhaṇḍār	"	"
143.	Jaina Āgam Sāhitya Māndir	"	"
144.	Vira Bhāi Pāṭhaśālā Bhaṇḍār	"	"
145.	Motī Tai Bhaṇḍār	"	"

S. No.	Name of the Grantha Bhaṇḍār		Place
146.	Nīti Vijai Gyān Bhaṇḍār	(Swetāmbar)	Cāṇasmā
147.	Umed Khāti Gyāna Bhaṇḍār	"	Gingūvādā
148.	Vinaya Vijay Gyāna Bhaṇḍār	"	Jamnagar
149.	Jainānand Gyāna Mandir	"	"
150.	Ānandjī Kalyāñjī Gyāna Bhaṇḍār	"	Limbdī
151.	Kasti Vijaya Bhaṇḍār	"	Barodā
152.	Ātmārāmjī Gyāna Bhaṇḍār	"	"
153.	Muktīkamal Mohān Gyāna Bhaṇḍār	"	"
154.	Srī Sangh Gyāna Bhaṇḍār	"	Chāñi
155.	Vīra Vijaya Śāstra Sangrah	"	"
156.	Vijaya Labdhi Sūri Śāstra Sangrah	"	"
157.	Kīrti Vijay Bhaṇḍār	"	"
158.	Sanghāno Sangrah	"	"
159.	Budhi Sāgar Sūri Gyāna Mandir	"	Bijāpur
160.	Sambhavanātha Gyāna Bhaṇḍār	"	Viramgānva
161.	jaina Dharma Vijaya Pustakālaya	"	"
162.	Digambar Jain Bhaṭṭārkiya Granth Bhaṇḍār		Idar
163.	Kśama Sāgarjī Śāstra Sangrah	(Swetāmbar)	Jālīmōrā
164.	Jaina Ātmānand Pustakālaya	"	Poona
165.	Sumati Ratani Suri Bhaṇḍār	"	Aidā
166.	Bhāgya Ratna Bhaṇḍār	"	"
167.	Gambhīra Vijaya Bhaṇḍār	"	Bhāvnagar
168.	Deśabhāi Abhai Canda Bhaṇḍār	"	"
169.	Lalit Vijaya Gyana Bhaṇḍār	"	"
170.	Prem Canda Ratancanda Bhaṇḍār	"	"
171.	Vardhi Candra Bhaṇḍār	"	"
172.	Sanghano Bhaṇḍār	"	"
173.	Kastūrasāgar Bhaṇḍār	"	"
174.	Vastu Sāgar Bhaṇḍār	"	"
175.	Maganlāl Becardāsa Bhaṇḍār	"	"
176.	Jaina Dharam Pracāraka Sabhā Bhaṇḍār	"	"
177.	Sri Sangha Bhaṇḍār	"	Ghogha
178.	Keśara Vijaya Bhaṇḍār	"	Baḍvāni
179.	Jaina Sangha Bhaṇḍār	"	"
180.	Grantha Bhaṇḍār Digambara Jaina Pancāyatī Mandir		Śolāpur
181.	—do—		Mood Bidri
182.	Digambar Jaina Siddhānta Bhavan		"
183.	Digambar. Ādinātha Grantha Bhaṇḍār		"
184.	Grantha Bhaṇḍār Digambar Jaina Maṭha		"

S. No.	Name of the Grantha Bhandār	Place
185.	Grantha Bhandār Digambar Jaina Matha	Karkal
186.	Digambar Jaina Siddhānta Bhavan	Ārrah (Bihar)
187.	Grantha Bhandār Bhaṭṭāraka Jaina Matha	Kolhāpura
188.	Digambar Jain Bhaṭṭārkiya Grantha Bhandār	Sravaṇbelgolā



APPENDIX. II

SOME OF THE EARLIER WRITTEN MANUSCRIPTS PRESERVED IN
BHAṬṬĀRKĪYĀ GRANTHA BHANḌĀR,
NĀGAUR

SAMSKRIT

S. No.	Name of the work	Author's Name	Date of the manuscript
1.	Gyānārṇava	Śubhacandra	1491 A. D.
2.	Sarvārthasiddhi	Pūjyapāda	1474 „
3.	—do—	—do—	1534 „
4.	Vardhamāna Kāvya*	Asaga	1437 „
5.	Varāṅga Caritra	Vardhamānadeva	1529 „
6.	Kirātārjunīya	Bhārvī	1339 „
	—do—	—do—	1635 „
7.	Gīta Govinda	Jayadeva	1498 „
8.	Dhanyakumār Caritra	Guṇabhadra	1495 „
9.	Madana Parājaya	Jinadeva	1487 „
10.	Raghuvanśa (with commentary)	Kālīdāsa commentary by Sumati Vljay	1472 „
11.	Yasodhara Caritra	Sakal Kīrti	1499 „
	—do—	—do—	1598 „
12.	Śīsupāla Vadha	Magha Kavi	1608 „
13.	Bhaviṣya Datta Caritra	Śrīdhara	1446 „
14.	Caritrasāra	Ratanbhūṣaṇa	1462 „
15.	Sāgār Dharmāmṛata	Āśādhara	1464 „

Note : *The manuscript was written by Bhaṭṭāraka Padmanandi in Tambore
village.

PRĀKRIT & APABHRAṂSA :

S. No.	Name of the work	Author's Name	Date of the manuscript
1.	Trilokasāra Vṛitti	Ācārya Nemicandra Ṭikā by Munindra Candra.	1475 A. D.
2.	Samayasāra Vṛitti	Ācārya Kunda Kunda Vṛitti by Amrita Candra	1495 „
3.	*Varāṅga Cariu (A)	Tejapāla	1550 „
4.	Parmātma Prakāśa (A) with Vṛitti	Yogindra Ṭikā by Brahmadeva	1383 „
5.	—do—	—do—	1407 „
6.	Pravacanasāra (P)	Kundakundācārya	1484 „
7.	Rohīni Vidhāna (A)	Devanandi	1462 „
8.	Jasahara Cariu	Puṣpadanta	1505 „
9.	—do—	—do—	1501 „
10.	Mūlacāra (P)	Vaṭṭakerācārya	1462 „
11.	—do— (P)	—do—	1338 „
12.	Nāya Kumār Cariu (A)	Puṣpadanta	1441 „
13.	Panca Sangraha (P)	Nemicandra	1482 „
14.	Bhaviṣayatta Cariu (A)	Dhanapāla	1520 „
15.	Pajjuṅga Cariu (A)	Sidha Kavi	1539 „
16.	Dhamma Parīkkhā (A)	Hariṣeṇa	1520 „
17.	Dravya Sangraha (P)	Nemicandra with commentary by Brahmadeva	1435 „
18.	Jambu Swāmi Cariu (A)	Mahākavi Vīra	1570 „
19.	Gommaṭṭasāra (P)	Nemicandra	1438 „
20.	Karakandu Cariu (A)	Muni Kanakāmar	1468 „
21.	Sukumāl Cariu (A)	Pūrnabhadra	1524 „
22.	—do—	—do—	1584 „
23.	Sudaṇṣa Cariu (A)	Nayanandī	1511 „
24.	—do— (A)	—do—	1467 „

Note : *The work was composed in Saṁvat 1607 (1550 A. D.) Vaiśākha Sudhi 6 and this manuscript was copied in Saṁvat 1607 (1550 A. D.) Jeṣṭha Sudi 3 i. e. just after 27 days of its completion.

S. No.	Name of the work	Author's Name	Date of composition	Where available
1	2	3	4	5
5.	Sāvaya Dhammadohā	Devasena	933 A. D.	Āmer Śāstra Bhaṇḍār Jaipur
6.	Mahāpurāṇa	Puṣpadaata	10th Century	—do—
7.	Nāya Kumār Cariu	—do—	—do—	—do—
8.	Jasahara Cariu	—do—	—do—	—do—
9.	Pāsa Purāṇa	Padma Kīrti	942 A. D.	—do—
10.	Dhamma Parikkhā	Hariṣeṇa	983 A. D.	—do—
11.	Pāhuḍa Dohā	Muni Rāmsingh	1000 A. D.	Bhaṭṭārkiya Grantha Bhaṇḍār Nāgaur
12.	Vilās Vai Kahā	Sādharaṇa Kavi	1066 A. D.	Brihad Gyāna Bhaṇḍār Jaislmer
13.	Harivaṇśa Purāṇe	Dhaval	11th century	Grantha Bhaṇḍār Terāpanthi Mandir, Jaipur
14.	Jambu Swāmi Cariu	Vīra Kavi	1019 A. D.	Āmer Śāstra
15.	Sudansaṇa Cariu	Nayanandi	1043 A. D.	—do—
16.	Sayalvihivihān Kavva	—do—	11th century	—do—
17.	Karakandu Cariu	Kankamar	1065 A. D.	—do—
18.	Ratna Karaṇḍa Śrāvakācār	Sricandra	11th Century	—do—
19.	Kathā Koṣa	—do—	—do—	—do—
20.	Chakkāmmovayesa	Amarkīrti	1217 A. D.	—do—
21.	Purandar Vidhān Kathā	—do—	13th Century	—do—
22.	Sukumal Cariu	Vivudha Sridhara	12-13th „	—do—
23.	Pāsaṇāha Cariu	Śridhar	1139 A. D.	—do—
24.	Bhaviṣyattā Cariu	Śridhar	1173 A. D.	—do—
25.	Sulocanā Cariu	Gaṇi Devasena	—do—	—do—
26.	Kala Swarūp Kulak	Jinadattasūri	12th	Brihad Gyāna Bhaṇḍār Jaisalmer
27.	Carcārī	—do—	—do—	—do—
28.	Vairāgyasāra	Suprabhācārya	—do—	—do—
29.	Sri Sthulibhadra Phāga	Jina Padma Sūri	12th-13th	—do—
30.	Neminātha Catuṣa Padikā	Vinayacandra Sūri	—do—	—do—
31.	Nemiṇāha Cariu	Haribhadrāsūri	—do—	—do—

S. No.	Name of the work	Author's Name	Date of the manuscript
25.	Saṁskṛit Coṁmentary on Sudaṇṣaṇa Cariu (A)- (This was written by Muni Padma Kīrti)		1513 A. D.
26.	Sulocanā Cariu (A)	Ganidevasena	1519 „
37.	Swami Kartī- Keyanuprekṣā (P)	Kartīkeya	1467 „
28.	Vaḍḍhamāṇa Kāvya (A)	Jayamitra hala	1478 „
29.	—do—	—do—	—do—

(A)—Apabhraṁśa works

(P)—Prākṛit works.

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APPENDIX. III

Some of the Apabhraṁśa works which are preserved
in the Grantha Bhaṇḍārs of Rājasthān

—*o*—

S. No.	Name of the work	Author's Name	Date of composition	Where available
1	2	3	4	5
1.	Paumcariu	Svāyambhu	9th Century (A. D.)	Āmer Śāstra Bhaṇḍār Jaipur
2	Ritthaṇemi Cariu	—do—	„	Grantha Bhaṇḍār Jaina Temple Baḍhi Canda. Jaipur
3.	Paramappayāsu	Yogindu	8th-9th Century (A. D.)	Āmer Śāstra Bhaṇḍār Jaipur
4.	Yogasāra	—do—	—do—	—do—

S. No.	Name of the work	Author's Name	Date of composition	Where available
1	2	3	4	5
32.	Sanat Kumār Cariu	Haribhadrāsūri	12th-13th Century	Brihad Gyāna Bhandār Jaisalmer
33.	Guruparivādī	Palha Kavi	„	—do—
34.	Pajjunṇa Cariu	Sinha Kavi	13th „	Āmer Śāstra Bhandār Jaipur
35.	Candraprabha Cariu	—do—	12th-13th „	—do—
36.	Pāṇḍava Purāṇa	Yaśah Kīrti	15th „	—do—
37.	Harivaṇśapurāṇa	—do—	15th „	—do—
38.	Uvaesamāla Kalyāṇa	Vinaya Candra	13th- „	Bhaṭṭārkiya Grantha Bhandār Nāgaur
39.	Cūnari Rāsa	—do—	13th	—do—
40.	Nirjhar Pancanī Kahiā Rāsa	—do—	—do—	—do—
41.	Jinayatta Cariu	Lākhū or Laxmaṇa	—do—	—do—
42.	Mallināha Kāvya	Jayamitrahala	—do—	—do—
43.	Vaddhamāṇa Kāvya	—do—	—do—	—do—
44.	Śrenika Cariu	—do—	—do—	—do—
45.	Nemināha Cariu	Laxmaṇa Deva	14th	Grantha Bhandār Jaina Temple Paṭodi, Jaipur
46.	Sugandha Daśamī Kathā	Vimal Kīrti	„	—do—
47.	Śrīpāla Cariu	Narsena	—do—	Āmer Śāstra Bhandār Jaipur
48.	Vaddhamāṇa Kahā	—do—	—do—	—do—
49.	Jina Rātri Vidhāna Kahā	—do—	—do—	Bhaṭṭārkiya Grantha Bhandār Nāgaur
50.	Pāsanāha Cariu	Asavāla	—do—	Grantha Bhandār Jaina Temple Terāpanthī Jaipur
51.	Madana Parājaya	Hardeva	—do—	—do—
52.	Bāhubali Cariu	Dhanpāl	—do—	Āmer Śāstra Bhandār Jaipur
53.	Bhaviṣa Yatta Kahā	—do—	—do—	—do—
54.	Sanmatināha Cariu	Śubhakīrti	—do—	Bhaṭṭārkiya Grantha Bhandār Nāgaur

Name composition

1	2	3	4	5
55.	Rohaṇī Vidhān	Devanandī	14th Century	Bhaṭṭārkiya Grantha Bhaṇḍār Nagaur
56.	Daśa Lakṣaṇa Kahā	Hari Candra	—do—	Grantha Bhaṇḍār Kāmā
57.	Munisubratānuprekṣā	Yogadeva	—do—	—do—
58.	Sambhavanāha Cariu	Tejapāla	15th Century	Grantha Bhaṇḍār Jain Temple Diwānjī Jaipur
59.	Varāṅga Cariu	—do—	1450 A. D.	
60.	Pāsaṇāha Cariu	—do—	1458 A. D.	
61.	Sukumāl Cariu	Pūrṇabhadra	—do—	Āmer Śāstra Bhaṇḍār Jaipur
62.	Dhamma Parikkhā	Śrutakīrti		Bhaṭṭārkiya Śāstra Bhaṇḍār Nagaur
63.	Harivaṇśa Purāṇa	—do—		—do—
64.	Parmestī Prākasa Sāra	—do—		—do—
65.	Yogasāra	—do—		Grantha Bhaṇḍār Jain Temple Terāpanthī Mandir Jaipur
66.	Śāntināha Cariu	Mahieandra		Bhaṭṭārkiya Grantha Bhaṇḍār Nagaur
67.	Nemiṇāha Cariu	Damodar	15th Century	—do—
68.	Candappaha Cariu	—do—	—do—	—do—
69.	Srīpāla Cariu	—do—	—do—	—do—
70.	Ajiyanāha Purāṇa	Vijaysingh	—do—	Grantha Bhaṇḍār D-Jaina Mandir Pārśvanātha Jaipur
71.	Sanmati Jina Cariu	Raidhu	—do—	Bhaṭṭārkiya Śāstra Bhaṇḍār-Nāgaur
72.	Sukauśala Cariu	—do—	—do—	—do—
73.	Puuyasrava Kathā	—do—	—do—	—do—
74.	Vritta Sāra	—do—	—do—	—do—
75.	Aṇathami Kathā	—do—	—do—	—do—
76.	Sidhāntārthasāra	—do—	—do—	—do—
77.	Samayktva Kaumudi	—do—	—do—	—do—
78.	Śoḍaśa Kāraṇ Jayamālā	—do—	—do—	—do—

S. No.	Name of the work	Author's Name	Date of composition	Where available
1	2	3	4	5
79.	Daśa Lakṣaṇa Jayamālā	Raidhu	15th Century	Bhaṭṭārkiya Grantha Bhaṇḍār Nāgaur
80.	Jivandhar Carita	—do—	—do—	—do—
81.	Karakandu Carita	—do—	—do—	—do—
82.	Ātma Sambodhan	—do—	—do—	—do—
83.	Balbhadrā Carita	—do—	—do—	Āmer Śāstra Bhaṇḍār Jaipur
84.	Nemināha Jina Carita	—do—	—do—	—do—
85.	Sammatta Guṇanidhan	—do—	—do—	—do—
86.	Sripāia Carita	—do—	—do—	—do—
87.	Pāiśvapurāṇa	—do—	—do—	Grantha Bhaṇḍār Mandir Bolsiri Kota
88.	Meghesvar Carita	—do—	—do—	Āmer Śāstra
89.	Yasodhara Carita	—do—	—do—	Bhaṇḍār Jaipur
90.	Dhanyakumār Carita	—do—	—do—	—do—
91.	Amarasena Carita	Māṇṇikka Rāja	1519 A. D.	—do—
92.	Nāgakumār Carita	—do—	16th Century	—do—
93.	Mrigāṅkaleha Carita	Bhagvati Dāsa	17th „	—do—
94.	Sugandha Daśami Rāsa			
95.	Mukaṭa Saptami Rāsa			
96.	Hariseṇa Cariu	—	—	—do—
97.	Bhāvanā Kulaka	—	—	Grantha Bhaṇḍār Jassalmer
98.	Maharsī Kulaka	—	—	—do—
99.	Karakandu Cariu	—	—	Grantha Bhaṇḍār of Jaina Temple Abhi- nandan Swami Būndī
100.	Aṇathmīya Kahā	Haricandra	15th	

APPENDIX—IV

MANUSCRIPTS (Granthies)

Name	Page No-	Name	Page Mo-
Abhaya Kumār Prabandha-		Surendra Kirti	190
-Caupai	66, 68	Bhāu Kavi	209
Abhidhānacintāmaṇi Nāma-		Agni Purān	136
-mālā	173	Ajitnāth Purān	
Ācārāṅga Sūtra	130	Vijaya Singh	56
Ācārāṅga Tripaṭha vratti	88	Aruṇa maṇi	139
Aḍhāi Dweep Pujā	175	Ajitnāth Rāsa	112, 155
Ādhyātma Bārāhakharī	161, 248, 249	Ajita śānti stotra	177
Ādhyātma Bāvanī	161	Ajiya śāntithava	177
Adhyātma Geeta	33	Aklank stotra	177
Adhyātma Kalpadrum		Aklank yati Rāsa	112, 157
Muni Sundar Suri	158	Alankāra śekhar	95
Rājamal	159	Alankāra Sāra Sangraha	219
Ādhyātma Rahasya	85, 159, 231, 268	Akśar Bāvanī	
Ādhyātmasāra	158	Pāṇḍit Keśava Dāsa	81
Ādhyātma Savaiyā	160, 308	Padma nāhha	279
Ādhyātma Tarangaṇī	159	Alankāra Mālā	314
Ādhyātma upanisat	159	Ālāpa Paddhati	162
Ādideva Stavāna	177	Amar Koṣa	203, 230
Ādinātha Carita	145	Amar Sena Rāsa	95
Ādinātha Stavan	124, 278	Āmera Rājās Paṭṭāvalli	188
Ādipurāṇa		Amogha vratti	169
Jinasenacārya	1, 62, 110, 133, 142, 198, 208	Amritasāgara	60
Puśpadanta	28, 46, 63, 67, 139, 207, 209	Ambikā Rāsa	112, 155
Raimalla	29	Amar Sen Carita	44, 151
Raidhu	140	Amtagadadasāo	
Daulat Rām Kāslīwāl	141, 249	(Antakraddasāh)	131
Ajayarāja	246	Amuṭtarovavāiyadasāo	
Sakal Kirti	7, 138, 193, 200, 232	(Anuttaraupapatikadaśah)	131
Brahma Jinadāsa	233	Āṇaṇḍā	256
Ādipurāṇa Tīppaṇa	67	Ānandaghan Bahottari	239
Ādīśvar Phāga	233	Ānandaghan Caubīsī	239
Ādityavāra Kathā		Anga culiyā sūtra	58
Muni Sakal Kirti	86	Ananta vrata Kathā	
Gangādāsa	115	Bhaṭṭārak Śrī bhuṣana	242

Name	Page No-	Name	Page No-
Hari kṛṣṇa Pānde	250	Āturpratyākhyāna	133
Anānyayoga vyacchedikā	162	Āvaśyaka Nirjutti	211
Anargh Rāghava	171, 219, 221, 225	Āvassaya Sutra	
Anekānta jayapatākā	162, 229	Śadāvasyaka Sutra	133, 229
Anekānta vāda Praveśa	162, 229	Āvaśyaka Viśeśya bhāṣyā	163
Anekānta vyavasthā	163	Āvaśyaka Vratti	88
Angāra Dharmāmṛata	135, 231, 268	Bāhubali Chānd	80
Anjānā Rāsa	54, 157	Balbhadrā Purāna	191
Anubhava Prakāśa	251	Balabhadrā Rāsa	112, 288
Aṇuvrata Ratna Pradīpa	202	Bālmiki Rāmāyana	145
Anuyogadvāra	134, 229	Banjārā Gītā	86
Āpta Mimāṃsā	162	Banārsī Vilās	161, 167
Āptamimāṃsā Bhāṣā	244	Bārah Bhāvanā	238
Āptaparīkṣā	162	Bārakharī Doha	277
Ārādhana Rāsa	233	Bārah Kharī	298
Ārādhanaśāra	135	Bāvanī	
Ārādhanaśāra vrātti	231	Banāraisdāsa	167
Ārādhanaśāra Bhāṣā	253	Padmanābha	235, 236
Ardha-Kathānak	185, 240	Chhīhal	236, 284
Ārambhasiddhi	168	Kiśana Singh	243
Ārdra Kumār Caupadī	99	Unknown author	294
Argalpurajinavaṇḍanā	29, 86, 296	Bhadda Kahā	164
Aristādhya	30	Bhadra Bāhu Carita	
Aṣṭāṅga Hridaya	231	Campārāma	194
Aṣṭa Pāhuḍa	134, 159	Kiśana Singh	121, 152
Aṣṭa pāhuḍā Bhāṣā	244	Bhairava Padmāvatī, Kalpa	48
Aṣṭāṅhikā Jayamāl	88	Bhāgavata	136
Aṣṭa Sahasrī	162	Bhagavati Ārādhana	74, 135
Aṣṭa śatī	162	Bhagavati Tripāṭha vratti	88
Aṣṭaśaṣṭī vivaraṇa	163	Bhagavati viyaha Pannatti	
Ātma Dwādaśī	192, 249	Vyākhyā Pragnapti	131
Ātmānuśāsan		Bhagawati Sutra	214
Guṇabhadra	49, 75, 193	Bhagawati Sutra Vratti	212, 214
Pārswanṛga	158	Bhaktāmar Stotra	
Ātmānuśāsan Bhāṣā	161, 247	52, 60, 73, 119, 176, 177, 209, 210, 312	
Ātmānuśāsan Tikā	76, 85	Bhaktāmar Stotra Bhāṣā	125
Ātma Prabodha	76	Bhaktāmar Stotra Vratti	204
Ātmāvlokana	161, 251	Bharteśwar Bāhubali Rāsa	154
Aura Paccakkhāna		Bharat Bāhubali Carita	204, 205

Name	Page No-
Bharat Bahubali Samvād	250
Bhattī Kāvya	219
Ehaṭṭāraka Paṭṭāwali	315
Bhattaparinnābhaktā Parijñā	133
Ehava Bhāvanā Prakaraṇa	214
Ehāva Dīpika	242
Bhāva Sangrah	7, 117, 121, 195
Ehaviṣya Kahā	164
Bhaviṣya Purān	136
Ehaviṣyadatta Carita	
Śrīdhara	11, 75, 148, 150
Dhanapāl	67, 84, 146, 229
Bhaviṣya Datta Carit Bhāṣā	252
Bhaviṣya Datta Rāsa	291, 292
Brahma Rāyamalla	156, 199, 239
Vidyā bhūṣaṇa	234, 291
Bhayahara Stotra	177
Bhupāl Caturvinśatikā	231, 269
Bhramar Gītā	75
Budhjāna Satsai	252
Budhjāna Vilās	252
Bhuwan Deepak	168
Bhuwankirti Gīta	86
Bihārī Satsai	54, 70, 189
Bihārī Satsai Commentary	57
Bīsa Tīrthānkar Pūjā	50
Brihad Sīdha Carka Yantra	124
Brahma Purān	136
Brahmānda Purān	136
Brahma Vaivart	136
Brahma Vilāsa	71, 72
Budhi Prakāśa	86, 282
Cakrapānīvijay Mahākāvya	221
Campāvatī Śīla Kalyānaka	113
Candanabālā Rāsa	154
Candana Malayagiri Caupāi	115
Candana ṣaṣṭi Vrata Kathā	242
Candapannatti	131, 168
Candavijjhaya	133

Name	Page No-
Candraprabha Caritra	
Vīra Nandi	58, 85, 142
Hari bhadra Suri	146
Sarvadanada Surī	147
Damodar	149
Vīra Suri	150
Yaśah Kirti	151, 196
Śuhha Candra	203, 234
Candra Lekhā Vijay Prakaran	170
Candra Kevali Carita	230
Candra Prabha Purāṇa	79
Candraprabha Swāmī Caritra	103, 213
Candraprabha Swāmī Vivāhlo	118
Candronamīlan Ṭikā	99
Carcā Sāra	248
Carcā Sāra Sangrah	193
Cāritra Pūjā	72
Cārita Sāra	
Ratna Bhuṣaṇ	98, 99
Mannā Lāl	186
Cāritra Śuddhi Vidhān	175
Carkhā Caupai	247
Carpaṭa Satak	85, 271
Cārudatta Prabandha	112, 153
Caturgati Veli	241
Caturvidha Dāna Kavitta	63
Catur Vinśati Jina Stuti	177
Caturvidha Siddh Cakra Pūjā	175
Caturvinsati Sandhān	235
Caturvinśati Stavan	63, 177
Caturvinśati Tīrthānkar Pūjā	175
Rāma Candra	175
Vrindāvan	175
Caturdaśa Gunasthān Carcā	65
Caubīsa Daṇḍaka	199, 243
Caubīsa Tīrthānkar Pūjā	75
Caubīsī Gīta	11
Causaṭha Ridhi Pūjā	175
Cetana Karma Carita	152

Name	Page No.	Name	Page No.
Cetana Pūḍgal Dhamāla	86, 238, 286	Dhanya Kumāra Carita Bhāṣā	
Cetana Lori	243	Jai Cand Chābrā	245
Cetāvani	118	Khusāl Canda Kālā	152, 246
Chahalesyā Kavitta	241	Dhannā Śali Bhadra Rāsa	157
Chanda Ratnāvalī	173	Dharm Cakra Pūjā	174, 175
Chandomanjarī	94	Vira	174
Chanda Kośa	117, 173	Dharam Bhuṣaṇa	175
Chandonuśāsan	105, 172	Dharma Kirti Gīta	86, 100
Svayambhu	173	Dharma Kahā	164
Jayakirti	105, 173, 212	Dharma Kathā	163
Chanda Ratnākar Tīkā	111	Dharmāmṛata panjikā	107
Cidvilāsa	189, 251	Dharma Pancaviṁśati	77
Cintāmaṇi Jayamāla	238	Dharma Praśnottar	
Cintāmaṇi Pārswnātha Stotra	235	Śrāvakācāra	148
Citra Bandha Stotra	85	Dharma Parīkṣā	
Cūnarī Rāsa	86	Manohar Dāsa	5
Dāna Kathā	122, 165	Amiti Gati	85, 156
Darśana Kathā	165	Śruta Kīrti	264
Darśana Sāra	135	Daśarath Nigotiā	311
Darśana Stotra	176	Dharma Parīkṣā Rāsa	113, 156, 157
Darśana Śudhi	163	Dharmāmṛita	135
Daśa Bhakti	134	Dharmopadeśamālā	96
Daśavaikālika Sūtra	134, 229	Dharmopadeśa Ratanmālā	46
Daśavaikālika Sūtra Vratti	205	Dharmopadeśa Śrāvakācāra	
Daślaxaṇa Jaymāla	28	Dharmadāsa	71
Daślaxaṇa Kathā	77	Medhāvī	61, 97
Daśalaxaṇa Vrat kathā	250	Dharmśarmābhyudaya	117, 142
Daśalaxaṇa Pūja	55, 175	Dharma Sarovara	242
Dastūra Mālikā	50	Dharmvilāsa	71
Devimidatthana	133	Dhavalā	28, 36, 99, 134
Devi Kahā	164	Dholāmārū	90, 222
Devāgamā Stotra Bhāṣā	245	Dhūrtākhyān	163, 229
Dhamma Parīkṣhā	228, 229	Dilā Rāma Vilāsa	192, 249
Dhammil Carita	141	Ditthivāya	2, 3, 130, 131
Dhana Kumār Carita		Diwālī Kalpa	202
	11, 54, 68, 146, 150, 246	Dohās of Dādu Dayāl	51
Sakal Kirti	6, 54, 68, 232	Doha Śataka	
Guṇabhadra	17	Rūpa Canda	71
		HemaRāja II	161, 167, 199, 241

Name	Page No.	Name	Page No.
Dravya Dhātūtpatti	28	Gyānānand Śrāvaka-cāra	248
Dravya Sangraha	50	Gyāna Bindu	163
Dravya Sangraha Bhāṣā	244	Gyāna Darpaṇa	251
Dravya Sangraha Tīkā	99	Gyān Deēpikā	30
Dūngara Kī Bāvanī	11, 279	Gyāna Bheda	51
Durga Pada Vyākhyā	88	Gyāna Prakāśa Vilās	253
Dūtāngad	171	Gyāna Sūryodaya Nāṭak	252
Dvādaśānupreksā	170	Gyānārṇava	64, 118, 191
Dvyāśraya Kāvya	143	Gyānārṇava Bhāṣā	
Dvisandhāna Kāvya	143	Jai Candra Chābrā	245
Ekākśara Nāma Mālā	174	Labdhi Vijay gani	71
Ekāvali Vrat Katha	243	Gyānālocana Stotra	235
Ekībhāva Stotra	177	Gyān Cintāmaṇi	167
Farmāns	9	Gyāna Pañcamī Kathā	164, 230
Gachācāra Sutra	194	Gyāna Sūryodaya Nāṭak	
Gaja Singh Caupai	113	Vadi Candra Suri	170, 193
Gaja Śukumāla Rāsa	154	Hasti Malla	171
Gaṇadhar Valaya	174	Gyātā Dharama Kathāṅga	34
Gaṇita Sāra Sangraha	168	Hammīr Mahākavya	118
Garūda Purāṇ	136	Hammīr Mardān	170
Gautama Swāmī Carita	153	Hammīra Rāso	58
Gautama Rāsa	155	(Rāya) Hammīrade Caupai	279
Gautamīya Nyāya Sutra Vratti	220	Hansa Gīta	161
Gīta Vitarāga	33, 158	Hansrāj Vacharāja caupai	69
Gommaṭṭasār	10, 53, 99, 135, 233	Hanumat Caritra	149
Nemī Candracārya	99, 135	Hanumat Carita Rāsa	
Toḍarmal (H)	10, 53, 247	Gyān Bhuṣan	157
Gyān Bhuṣaṇa (P)	233	Gyān Sāgar	111, 295
Gommaṭṭa Swāmī Caupai	112	Brahma Jinadāsa	155, 233
Gommaṭṭasār Tīkā	86	Brahma Rāymalla	156, 234
Gorā Bādal Caupai	89	Hari Candra Carita	150
Gorā Bādal Kathā	309	Hari Candra Rājā Kī Caupai	99
Gautam Stotra	177	Hari Vikrama Carita	116
Guṇa Candra Gīta	100	Hraivaṇśa Purāṇa	28, 30, 46, 64, 189, 264
Guṇaveli	237	Bhattārak Śruta Kirti	264
Guṇarāj Kathā	164	Daulat Ram Kāslīwāl	248, 249
Guru Bhakti Gīta	243	Khuṣāl Candra Kālā	141, 246
Guru Chand	297	Brahma Jindāsa	138, 233
Guru Parivādi	255	Jina Senācārya	137, 201, 188

Name	Page No-	Name	Page No-
Nemi Candra	189	Pannā Lāa Caudhari	148
Swayambhu	49, 145	Jambu Dvipa-Prajnapti	
Yasah Kirti	140	(Jambuddivapannatti)	131
Harivaṇṣa Purān Bhāṣā	312	Janma Patri	75
Hitopadeśa	165	Janma Patri Paddhati	168
Hitopadeśāmritam	104	Jasahara Cariu	52, 63, 67, 145
Holika Caupai	56, 69	Jaskirti Gīta	100
Holi Carita	194	Jaya Kumār Purāṇ	7, 138
Holi Kī Kathā	67, 238	Jayasen Kahā	164
Holi Rāsa	155, 233, 281	Jayatiḥyayaṇa Stotra	177
Indra Dhvaj Pūjā	78	Jina Bhakti Gīta	243
Indraprastha Prabandha	78	Jinaguṇavilāsa	75
Indriya Nāṭak	69	Jinadatta Carita	
Iṣka Cimaṇa	51	Ralha	152, 226, 273
Itihāsa Sāra Samuccaya	125	Guṇabhadra	146
Jagarūpa Vilās	99	Lākhu	151, 188, 194
Jagat Sundari Prayoga Mālā	171	Jindatta Caritra Bhāṣā	
Jaidhavalā	28, 36, 99, 134	Panna Lal Caudhari	153
Jaina Yātrā Darpaṇa	48, 253	Visva Bhūṣaṇa	73
Jaināgār Prakiyā	253	Jinadatta Kathā	61, 118
Jainendra Vyākaraṇa	67, 108, 169	Jinadatta Rāsa	112
Jainendra Mahāvratti	169	Jina-Janma Mahotsava	61
Jain Śatak	157	Jina Klyānaka	177
Jain Tark Bhāṣa	166	Jinapanjara Stotra	178
Jaiteśi Rāso	222	Jinarātri Vratra Mahātmya	76
Jambū Dwīpa Pragyaṇṭi	33, 103, 109, 227	Jinasamhitā	174
Jambu Swāmī Rāsa		Jina Śatak	177
Bhuvan Kirti	232	Jina Sahasranāma	231
Brahma Jainadāsa	233, 155	Jina Sena	176, 177
Jambu Swāmī Caritra		Āśādhara	177
Sakal Kirti	75, 145	Jina Sahasranāma Pūjā	175
Raja Malla	149	Jina Stuti	177
Jambu Swāmī Cariu		Jinayagya Kalpa	174
Vira Kavi	62, 146	Jivābhigama	132
Jambu Swāmī Carit Bhāṣā		Jivandhara Campu	142
Khuṣāl Cand Kālā	75	Jivandhara Carita	112, 168
Nāthu Rāma	11	Daulat Rām Kāśliwāl	112
		Subha Candra	149, 203
		Raidhu	151

Name Page No-

Panna Lal Caudhari	153
Vādibha Singh	1'6
Jivandhara Rasa	232
Brahma Jina Dāsa	155
Tribhuwan Kirti	156, 294
Jhūlnā	61
Jit Sāra Samuccaya	85
Jyotiṣa Sāra	28
Jyotiṣa Sār Sangrha	30
Jvara Timira Bhāskar	171
Jyestha Jinavar Kathā	280
Jyotiṣa Karaṇḍa	168
Jyotiṣa Ratnamālā	119
Jyotiṣa Sāra	161, 304
Kālikācārya Kathā	206
Kālikācārya Kathanaka	164, 206
Kalpa Kīrṇāwali	10
Kalpa Sūtra	
2, 8, 14, 33, 66, 95, 118, 133, 206, 210	
Kalyāṇa Kārak	172
Kalyāṇa Mandira Stotra	177
Kāmtā Kahā	164
Kappavadamsiao	
(Kalpāvatamsikāh)	132
Karma Dahan Pūjā	175
Karma Hindolānā	241
Karpoor Prakaraṇa	164, 167
Kārtikeyāmepreksā	53, 160
Karkandū Caritra	148, 149
Karkandū Cariu	120, 151
Karakanduno Rāsa	68
Karma Vipāka	232
Karma Vipāka Rāsa	
Brahma Jina Dāsa	154, 233
Manaranga	116
Kāsam Rasika-Vilās	293
Karṇāmrite Purāṇa	138, 250
Kaṣāya Pāhuda	134
Kāsthā Paṭṭikā	14

Name Page No.

Kātantra Rūpamālā	169, 203, 216
Kathā Battisī	247
Kathā Kośa	246, 242
Hariśeṇa	164
Haribhadra Suri	163
Jodha Raj Godikā	242
Khuśāla Canda kālā	246
Kathā Kośa Prakaran	164
Kathā Mahodanī	164
Kathā Ratnākar	165
Kathā Ratnasāgar	164
Kathāsangrah	164
Kaumudi Mitrānand	170
Kavi Candrikā	235
Kavi Kalpadrum	169
Kavi Rahasya	219
Kavi Rahasya Tīkā	107
Kāvyaṅkārā	218 231
Kāvyaḍarśa	104, 211, 218
Kāvya Kaustubha	95
Kāvya Manjarī	98
Kāvya Mimānsā	104, 218
Kāvya Prakāśa	104, 218
Kāvya Ratna	147
Khandan Khanda Khādya	220
Kīrṇāwali	220
Kirātārjunīya	44, 46, 99, 144, 219, 269
Koka Prabandha	179
Koka Sāra	179
Kokilā Pancami Kathā	242
Kokilā Śāstra	179
Kripaṇa Carita	237
Kripaṇa Paścīsī	99
Kriṣṇa Rukamaṇi Veli	68, 86, 222
Kriyā Kośa	68
Sukha Dev	99
Kiśhan Singh	122, 199
Kriyā Kalāpa	216
Kriyāratan Samuccaya	169

Name	Page No.	Name	Page No.
Kṣapaṇā Sāra	247	Jinasena and	137
Kṣātra Cūḍamaṇi	53, 99, 166	Guṇabhadra	
Kṣētrapāla Vinati	70	Mahāpurāṇa Kī Caupai	111
Kumārpāl Prabandh	13, 143	Mahāpurṣa Carita	150
Kumārpāl Rāsa	95	Mahāvira Carita	
Kumār Sambhava	95, 144, 219	Aśaga	144
Kumār Sambhava Vratti	90	Padma	146
Kunthanātha Carita	147	Somaprabha	146
Kūrma Purān	136	Nemi Candra Sūri	147, 150
Kuvalaya Mālā	104	Guṇa Candra Sūri	214
Kuvalayamālā Kathā	211	Mahāvira Chand	297
Labdhi Sāra	7, 247	Mahāvira Purāna	64, 138, 232
Labdhi Vidhāna Kathā	243	Mahāvira Rāsa	116
Laghiyastraya	162	Mahāvira Stavan	177
Laghu Naya Cakra	162	Mahīpāla Carita	118, 153, 202
Laghu Jātaka Tīkā	110	Maithali Kalyāṇa	170
Laghu Sitā Satu	300	Malaya Sundari Caritra	66
Lagnavicāra	168	Mallikā Makarand	170
Lagna Śuddhi	168	Mallinātha Carit Bhāṣā	74, 77, 244
Laghu Tatwārtha Sūtra	116	Mallinātha Carita	
Lāṭī Samhitā	191, 234	Hari Bhadra Sūri	146, 151
Lavakuśa Ākhyāna	116	Mallinātha Purān	138, 148, 232
Lilāvati	168	Mallinātha Stavan	111
Lilāvati Bhāṣā	81	Manjjana Sundari Carita	102
Lilāvati Kathā	221	Manakarahā Rāsa	86
Linga Purāṇa	136	Mārkaṇḍeya	136
Launkā Mata Nirākaran Rāsa	112, 1157	Mayana Jujha	237
Madan Kāma Ratna	32	Meghābhyudaya	267
Mādhav Nidān	48, 172	Meghadūta	
Mādhavānal Prabhandha	120, 222, 289	Kālidāsa	143, 219, 267
Madhu Māti Kathā	58, 86, 222	Vritti by Kamal Kirti	108
Mahābhiṣeka Vidhi	117	Mallinātha Suri	144
Mahaniṣiḥa	133	Vinya Candra	144
Mahābharat	137, 312	Meghamālā vrata Kathā	237
Mahādhavala	28, 36, 99, 134	Megheśwar Carita	151
Mahā Paccakkhāna	133	Mithyātva Khandan Nāṭak	66, 144
Mahāpurāṇa		Mokṣamārga Prakāśaka	49, 247
Puṣpadant	9, 139, 145, 216	Mordā	241

Name	Page No.	Name	Page No.
Mriga Samvāda	86	Nārad Purāṇa	136
Mrigāṅka Lekhā Carita	151	Nāradiya Purāṇa	106
Mrigāvati Carita	106	Narmadā-Sundari Kathā	164
Mratyu Mahotsava	253	Narasinghapurā-Jāti Rāsa	116
Mudrā Rākṣasa Nāṭak	105, 220	Nara Vilās Nāṭak	89
Muktāwali	129	Nartanavicāra	180
Mulācāra	99, 134	Nāsketopākhyāna	313
Mulācāra Bhāṣā	245	Nāsaketa Purāṇa	313
Mulācāra Pradip	65, 134, 200	Nāyadhamma Kahā	
MuniMālikā	115	(Jnatādharmā)	131
Munipati Carita	150	Nāya Kumār Cariu	122, 145
Munisubrata Carita	147	Nemi Candra Gīta	100
Munisubrata Purāṇa	139	Nemidūta Kāvya	143
Nāga Kumār carita		Nemi Carita	287
Puspadanta	62	Nemi Nātha Carita	
Maṇṇika Rāj	11, 151	Gunavijay	149
Malliseṇa	85	Raidhu	151
Dharmadās	148	Ajayarāj Pātni	247
Naga Kumār Rāsa	155, 233	Nemināth Caupai	152, 189
Nābhistavan	177	Neminātha Gita	123, 299
Naisadha Carit	104, 219	Neminātha Kā Chand	80
Naisadha Kāvya Vratti	95, 105, 108, 144	Nemināth Cariu	99
Nalodaya Kāvya	55	Nemināth Pūjā	117
Nal Damayanti Carita	291	Nemināth Purāṇa	110, 138, 141
Nāmalingānuśāsan	173	Brahma Nemidutta	110, 134
Nāma Mālā	89, 173, 203	Bhāg.Canda	141, 193
Banārsidāsa	89	Neminātha Raśa	
Dhananjaya	173, 203	Bhau	99
Nāma Mālā Sangrah	174	Vijayadevasuri	107
Namokāra Kalpa	58	Sumatigaṇi	154
Namokāra Mahatmyau Kathā	64	Nemi Candra	245
Namokāra Mantra Kathā	48	Jina Senacārya	283
Namokāra Rāsa	243	Muni Punya Ratna	290
Nanda Kahā	164	Nemiswar Rāsa	156, 290
Nanda Rāja Caupai	117	Nemināth Rājamati Gita	241
Nandi	134	Nemi Rājamati Veli	237
Nandidurga Vratti	213	Neminātha Rājamati Veli	123
Nandi Sutra	202, 229	Nemirājula Gita	
Nārcandra Jyotiṣa Śāstra	168	Caturū	287

Name	Page No.	Name	Page No.
Guṇa Candra	80	Padampurāṇa	
Nemi Nīrvāṇa Kāvya	143, 233	Rai Mall	29
Nemiśwar Gita	78, 241	Ravi Senācarya	63, 137
Nemiśwar Phāga	63	Barhma Jainadāsa	138, 233
Nemiśwar Rāsa	155, 156, 239	Dharma Kirti	138
Brahma Rāymall	155	Bhattark Somasena	138
Nemi Vivāha Paccisi	119	Candra Kirti	139
Nidān Muktalāwali	32	Raidhu	140, 204
Nemi Vyāhalo		Khuśāl Candra Kālā	141, 246
Hirā	142, 245	Daulat Ram Kāśliwal	141, 248
Khetasi	302	Padmāvata	309
Nirbhaya Bhima	170	Padsangraha	246
Nirdosa Sapatmi Vrata Kathā	239	Palya Vidhāna Rasa	118, 157
Nirayāvali Suttam	132	Pajjuṇa Cariu	151
Nīrvāṇa Kāṇḍa	58	Panca Kalyānaka Pāṭha	56
Nīrvāṇa Kāṇḍa Bāhṣā	243	Pancamagati Veli	241
Niśi Bhojan Kathā	165	Panca Parmeṣṭi Pujā	78, 178
Niti Śatak	167	Panca Parmeṣṭi Stavan	177
Niti Sāra	166	Panca Sandhi	68
Niti Śāstra	166	Panca Sangrah	135
Nitivākyāmrata	166	Pancasāra Prakarana Laghu Vratti	211
Nitya Vihāra	51	Pancendriya Gita	123
Nyāya Bindu	220	Pancāstikāvyā	
Nyāya Kandali	163, 220		27, 30, 46, 58, 75, 162, 215
Nyāya Kandali Panjika	163	Bhaśā	252
Nyāya Kumud Candrodaya	162	Pancatantra	53,
Nyāya Dipikā	163	Pāndava Puraṇa	
Nyāyaratanāvali	163	Yaśahkirti	11, 140
Nyāya Siddhānt Dipaka	220	Shubha Candra	110, 235
Nyāya Vārtika	267	Vijaykirti	138
Nyāya Vārtika Tippiṇa	267	Bulākidāsa	122, 241
Nyāyaviniscaya	162	Gyān Sagar	242
Ogha Nijjutti	134	Pāndava Caritra	76, 212
Ogha Niryukti Vratti	12, 103, 211	Panhāvāgarannaim	
Padārtha Sāra	163	(Praśna Vyākaraṇa)	131
Padmanāndi Pancaviṃṣati	52, 66, 166, 188	Pannavanā (Prajnāpanā)	132
Padmanāndi Mahākāvya Ṭikā	66	Pancādhyāyī	234
Padmaprabh Carita	147	Panca Saheli Gita	236
Padmanābh Purāṇa	138	Panthī Gita	236

Name	Page No.	Name	Page No.
Parikṣāmukha	162	Pauma Cariu Ṭippana	46, 98, 257
Parikṣāmukha Bhāsā	245	Paumasiri Cariu	150
Pardāro Parṣila Rāsa	119	Pimḍa Nijjutti	134
Parmārtha Dohā Śatak	160	Pingal Caturṣīti Rupaka	262
Parmatma Purāna	251	Pingalā Śāstra	88
Pārśwābhyudaya	142	Prabhodha Candrodaya Nāṭak	221
Pārśwamahimna Stotra	178	Prabodha Cintāmani	77
Pārśwanātha Śakuna Sattāvisi	237	Pradyumna Carita	
Pārśwanātha Stotra	178	Sadhāru	28, 50, 78, 152, 226, 275
Pārśwanātha Ādityavāra Kathā	86	Somkirti	204
Pārśwanātha Carita		Ratan Candra	109, 149
Unknown author	270	Pradyumna Rāsa	
Sarvānand Suri	147	Brahma Guṇa Rāja	116
Hemvijay	149	Brahma Rāyamalla	156, 239
Prasanna Candra	150	Prākṛit Chanda Kośa	256
Pāsa Cariu		Prākṛit Vyākaraṇa	33
Tejpāla	86	Prakriyā	169
Deva Candra	255	Pramāṇa Mimāṃsā	162
Sridhar	11, 27, 195, 150, 184	Pramāṇaparikṣā	162
Aswāla	260	Pramāna Sangrah	162
Parvaratnāvali	118	Pramānanayatātvalokālankāra	162
Pārth Parākrama Vyāyoga	171	Parmestī Prakāśa Sāra	264
Pāraśwapurān		Prameyakāmalmārtanda	162
Padmakirti	44, 77	Prameyaratnamālā	162
Bhudharadāsa	68, 122	Prameyaratan Kośa	163
Sakalkirti	138, 200, 232	Pragnāpanā Sutra	229
Vidyā Bhuṣana	139	Prasangsāra	51
Raidhu	140, 266	Praśasta Pāda Bhāṣya	220
Parmātma Prakāśa		Prasna Vyākaraṇa Sutra Vratī	212
Yogindu	159, 217	Praśnottarratnamālā	165
Hemarāja	161	Praśnottara Śrāvākācāra	2, 69, 85, 200
Pārśva Vilāsa	252	Prathavi Canda Carita	146, 150
Pārśwnāth Rāsa	240, 302	Prathavī Rāja Rāso	95, 222
Patraparikṣā	162	Pratimāsānta Caturdasi Vratodyāpana	
Paṭṭāvali	235		53
Paṭṭāvali Kāsthā Sangh	117	Pratiṣṭha Pātha	13, 55, 231
Pauma Cariya	104, 212	Pratiṣṭhāsāra	174
Pauma Cariu	145, 226	Pratiṣṭhāsāra Sangrah	175

Name	Page No.	Name	Page No.
Pravacana sāra		Raja Pasenaijja (Rāja Praśnīya)	132
Kunda Kuṇḍa	7, 62, 67, 99, 159	Rājula Patrikā	111
Ṭikā by Prabhā Candra	63	Rājavārtika	134
Hemarāja	75, 161	Raksābandhan Kathā	242
Pravacānsāra Bhāṣā	242	Rāma Lakṣmaṇa Rāsa	117
Pravacanasāroddhāra	160	Rāma Rāsa	113
Pravacana Sāroddhār Saṭika	33	Rāma Vinoda	193
Pritinkara Carita	153	Rāma Yaśa	125
Pritinkara Carita Bhāṣā	242	Ram Candra Rāsa	119
Prityankara Caupai	246	Rāma Purāṇa	138, 191, 193
Pūjā Sangraha	51, 122	Rāmāyaṇa	145, 235, 257
Puṇya Sāra Kathā	107	Rāmāyaṇa Caupai	114
Puṇyāstrava Kathā Kośa		Rāmāyaṇa Rāsa	185
Ratan Candra	112	Rasa Vilāsa	222
Mumukṣu Rāma Candra	165	Rasika Priyā	65, 222
Kishan Singh	199	Rāthora Banśāvali	107
Daulatarāma Kāśliwal	249	Ratna Karandā Śrāvakācāra	71, 77, 135
Pupphīāo	132	Ratnamālā	46, 166
Purandara Vidhān Kathā	280	Ratnaparīksā	28
Purudeva Campu	143	Ratnatraya Kathā	250
Purusārtha Sidhyupāya	49, 122, 247	Ratnatraya Vrata Kathā	242
Puṣpānjali Vratākathā	242	Ratirahasya	179
Rādhā Govinda Sangītasāra	180	Rātri Bhojan Kathā	243
Rāgamālā	293	Rātri Bhojan Varjan Rāsa	232
Rāghava Pāndaviya	143	Rātri Bhojan Rāsa	155
Raghuvāṇśa	46, 54, 144, 219	Ravivrata Kathā	119
Raghuvāṇśa Ṭikā	98	Risimaṇḍal Pujā	58, 175
Raghavābhyudaya	170	Risimaṇḍal Stotra	58, 177
Raghuvilāsa	170	Risimaṇḍal Yantra	123
Rājā Bhoja Bhānumati Kathā	90	Ritṭha ṇemicariu	145
Rajamati Nemisvar Dhāl	86	Rohini Mrigāṅka	170
Rājmati Gītā	86	Rohini Prabandha	111
Rajmati Viraha	121	Rohani Vrata Kathā	242
Rājaniti Kavitta	166	Rohini Vrata Pujā	175
Rājsekhar Narpati Kathā	164	Rohini Vrata Rāsa	294
Rājāvali Dohā	300	Rukmaṇi Vivāhlo	54
Rājāvali	86	Śabdabheda Nāmamālā	174
Rajavāṇśa Varṇana	184, 271	Sabdanuśāsan	85, 169
Rajul Kā Bārahamāsā	61	Sabda Ratnākar	174

Name	Page No.	Name	Page No.
Sabda Bheda Prakāśa	85, 113	Sanmati jina Carita	151
Sabhā Bhūsaṇa	73	Sanat Kumār Rāsa	111, 157
Sabdārṇava Candrikā	169, 201	Sandeh Dohāvali	8 9
Sabhāśāra Nāṭak	54, 171	Sandeh Dohāvali Vratī	118
Sadbhāṣitāvali	253	Sandēśa Rāsa Ṭippaṇa	266
Ṣaḍa Darsana Samuccaya	74, 162	Sandēśa Rāsak Ṭippanikā	107
Ṣaḍāvaṣvaka Balāvabodha	124	Sangita Dīpikā	180
Ṣaḍāvaṣyak	201	Sangita mardan	180
Ṣāgēra Dharmāmṛita-	85, 99, 119, 135, 197	Sangitopaniśada	179
Saijanacitta Ballabha	166	Sangita Pingala	180
Sakal Kīrti Rāsa	111, 231, 280	Sangita Ratnākara	180
Sakalvidhinidhāna	44	Sangita Samayasāra	179
Śālibhadra carita	102, 148	Singita Sārodhāra	179
Samādhi Tantra Bhāṣā	118 122	Sangita Śāstra Sāra	180
Samarāṁcca kahā	163, 229	Sangita Sāra	43
Samayasāra Bhāṣā	244	Sangarhaṇi Sutra	54
Samavasāraṇa Pūjā	193	Sangrahaṇi sutra Balāvabodha	116
Samayasāra	99, 159, 160, 234, 252	Sangrahaṇi Ṭabbā Ṭikā	89
Samayasār Nāṭak	64, 122, 160, 161	Sangrahaṇi Sūtra Bhāṣā	77
Samāyasāra Prābhṛita	84	Sangrahaṇi Ṭippaṇkam	13
Samayasāra Kalaśā	158, 188	Sannipāta Kālikā (Ṭabbā)	172
Sāmāyika Pātha	158	Sāṅkhyatva Kaumudi	220
Sāmāyasāra vratti		Sāṅkhyā Saptati	220
Śubha Candra	76	Sāṅkhyā Saptati Bhāṣya	220
Amṛitācandra	66, 99, 158	Sanmati Caritra	144
Samavāyāṅga Sūtra	162	Śāntinātha Carita	104
Sambhava Jinacariu	262	Śāntinātha Carita	117
Sambodha Pancāsikā	115	Thākura	86
Sammeda Śikhar Pūjā	114, 123	Sānti Nath Puran	
Samyatva Kaumudi	193, 96, 202, 238	Ratan candra	116
Samyakva Kaumudi		Vidyā Bhūsaṇa	138
Kiśanadāsa	30	Śāntināth Stotra	178
Hari singh	99	Santośa jayamālā	237
Jayaśekhara	107	Santośa jayatilak	285
Guṇākursuri	164	Sanyama Manjari kathā	230
Lal cand vinodilal	165	Saptavyasan kathā	72: 164
Jodharāja godikā	242	Saptavyasana Savaiyā	61
Samyaktva Rāsa	155		
Samvāyāṅga	130		
Samvegarāṅgaśālā	213		

Name	Page No.	Name	Page No.
Sāra caubisī	252	Sindūrprakarana	166
Sarswatī Kalpa	250	Singhāsana Battisi	90, 120, 124, 222
Sārdhadvaya Dvīpa Pūjā	175	Śisupāl vadha	99, 144, 219
Śārdi Nāmamālā	174	Śitā carita	152
Sārsīkhamani Rāsa	123	Śitā haran Rāsa	157
Sāraswata Tīkā	98	Śitā satu	86
Śaraswati Pūjā	114	Śitā śila Rāsa Patākā gunaveli	110
Saraswati Laxmi Samvāda	99	Śiva Sandhān Nāma	235
Sarwārtha siddhi	99, 111, 216	Skanda Purān	136
Sarwārtha Siddhi Bhāṣā	244	Śloka Vārtika	134
Ṣaṭ Darṣan Pramāṇa Prameya-Nūpraveṣa	32	Solahakāraṇ Pūjā	175, 232
Ṣaṭa Darsanā Nirṇaya	163	Solahakāraṇ Rāsa	154
Ṣaṭdarsana Samuccaya	163	Ṣoḍaśa Kāraṇa Jayamālā	72, 175
Ṣaṭkarma Rāsa	157	Ṣoḍaśa Kāraṇavidhan	99, 110
Ṣaṭkarma granthāvacūri	202	Ṣoḍaśa Kāraṇa vrātodyāpan Pūjā	81
Ṣaṭkarmopadeśa Ratnamālā	67	Solah Swapna	61
Ṣaṭ Khandāgama	3, 134	Śrangāra Śatak	107
Ṣaṭamālavarṇana	71	Śrāvakaṁcāra	
Ṣaṭpāhuḍa	197	Vasunandi	67, 75
Ṣaṭprarūpaṇā	3	Amitigati	135
Satya Hariscandra Nāṭak	170	Devasena	135
Sāvayadhammadohā Panjikā	204	Laxmi candra	204
Siddha Hema sabdānuśasana	169	Śrāvakaṁcara	112
Siddhānta Candrikā	203	Srāvaka Dharma Prakaraṇa	270
Siddhi-viniscaya	162	Śrāvaka Pratikramaṇa	88
Sidha cakra Kathā	122	Srāvan Dvādaśi vrata Kathā	242
Sidha Hemvyākaraṇa	8, 169	Śreṇika Carita	
Sidhānta-sāra	85, 233	Dungā yaid	115
Sidhānt sāra Deepak	72	Daulatarām kāsliwal	116
Sikhāmaṇi Rāsa	277	Vijay kirti	153, 200
Śila Battisi	237	Brahma Jinadāsa	233
Śila kathā	165	Śrī Bhuṣan gīta	100
Śila Rāsa	157	Śrīdhar Carita	148
Śimandhar ki Jakāḍi	241	Śrīpāl Carita	152
Śimandhara Stavan	237	Śrīpāl Carīu	
Śimandhara Swāmi Stavan	113	Raidhu	151
		Narsena	151, 194
		Dāmodar	259

Name	Page No.	Name	Page No.
Śrīpāla Caritra	89	Suktimuktāvali	166, 232
Śrīpāl Sobhāgī Rāsa	295	Sūktāvali	166
Srīpāl Rāsa		Sulocanā Carita	
Gyān Sāgar	90	Vādi Candra	271
Yaśovijaya	117	Gaṇidevasena	151
Brahma Jinadāsa	155, 233	Sulocanā Nāṭaka	170
Brahma Rāyamlla	156, 194	Sumati Nāth Carita	146
Śrutabodha	173	Sundara Śrangāra	57
Śrutaskandha	133	Supāsaṇāha Carita	145, 150
Śrutamālā Varnan	248	(Sūrya-Prajnapti)	
Sthānānga	162	Sūrapaṇṇatti	131, 168
Sthuli bhadra Rāsa	154	Sūtra Kratānga	130, 162
Subhadra Nāṭak	170	Sūyagadānga	130
Subhāṣita Ratna Sandoha	72, 85, 166	Sūvā Bahattari	89
Subhom Caritra	86, 149	Svapna Saptatikā Prakarana	213
Subhāṣitaṇava	166	Svapanaodhyāya	78
Subhāṣitāvali	166, 167, 246, 252	Swāmī Kārtikeyānupreksā	244
Subudhi Prakāśa	190	Swarūpānand	251
Sudansaṇa Cariu	5, 146	Swetāmbara Parājaya	235
Sudansaṇa Cariyu Tikā	98	Syādavāda Bhāṣā	163
Sudarsana Carita		Syādavāda Kālikā	163
Sakal Kirti	148	Syādavāda Manjari	110
Vidyānandi	149, 193	Syādavāda Ratnākar	162
Sudarśana Rāsa		Tamdula Veyaliya	133
Brahma Jinadāsa	155, 233	Tapāgacha Paṭṭāvali	88
Brahma Rāymalla	156, 239	Tarangāvati	163
Sudarśana Sethāni Caupai	112	Tarangāwati Kathā	163
Sukhen Carita	235	Tarangalola	163
SukhaNidhān	235	Tarka Bhāṣā Vārtika	163
Sukamāla Cariu		Tarka Rahasya Dipikā	163
Śrīdhar	150	Tarkasangraha	129
Rāidhu	151	Tattvagyān Tarangini	135, 233
Sukmāl Caritra		Tattvārtha Sūtra Tīkā	122
Sakal Kirti	85, 200, 232	Tattvārtha Vratti	33
Nathulāl doshi	254	Tattvārtha Sūtra (Tattvārthādhigama)	
Sukumāla Swāmi Rāsa	156		28, 33, 52, 60, 74, 78, 134, 216, 252
Sukauśal Rāsa	114		
Sukauśal Swāmi Rāsa	114		
Sukha Vilāsa	73, 75		

Name	Page No.	Name	Page No.
Tattvārtha Sūtra Bhāṣā	81	Uttar Purāṇa	
Tattvārtha Sūtra Ṭippaṇi	67	Puṣpadant	6, 44, 46, 216
Tattvasāra	72	Guṇabhadra	138, 158,
Tatvasāra Duhā	298	Sakal Kirti	138, 232
Tattavsāra	135	Khuṣāl cand kālā	141, 246
Tattvārtha Bodha	252	Pannālāl caudhari	252
Tattvārtha Ratna Prabhākar	117	Uttara Purāṇ Ṭippaṇa	270
Thānāṅga (Sihānāṅga)	130, 131	Uvāsagadasāo	
Tinloka Pūjā	56	(Upāsakadesāh)	131
Tirtha Mālā stavan	278	Uvavāiya (Aupapātika)	132
Travels in Western India	100	Vachāvata Vanśāvali	40, 222
Trayodaśāmārgi Rāso	78	Vaddhamān Kāvya	
Trailokya Dīpaka	99		49, 50, 70, 188, 198
Trilokasāra	119, 247	Vāghabhaṭṭālankāra	235
Triloka sāra Bhāṣā	64	Vaidy-Manotsava	48, 172
Triloka sāra Ṭika	63	Vaidyaka sāra Sangrah	172
Ṭrinṣat Caturvinṣati Pujā	175	Vaidyaksārodhar	172
Trisaṣṭi Puraṣa Carita	138, 143, 215	Vairāgya gita	123
Trisaṣṭismrati Śastra	67, 147, 150	Vaitāl Paccisi	40, 222
Udar gita	80, 236	Vakrokti jivita	218
Udbhāṭālankāra	219	Vāmana Purāṇ	136
Upadeśa Bāvani	114	Vaṇika Priyā	304
Upadeśamālā	230	Vaṇhidasāo	132
Upadeśapada Prakaran	213	Vanamāla	170
Upadeśamālā Prakaran	213	Vank Cūla Rāsa	157
Upamiti Bhava Prapanca kathā	164, 230	Vankacore Dhandtta kathā	195
Upāṅgas	3, 131, 132	Varāha Purāṇa	136
Upāskācāra	30	Varāṅga cariya	82, 99
Upāskadhyayana	62, 135, 197	Varāṅga carita	
Upadeśamālā	119, 160	Jatācarya	143
Upasargahara Stotra	117	Vardhamān Bhattarak	144, 190
Upadeśa Paccisi	71	Vardhamāna caritra	144, 151
Upadeśa Ratnāmālā	117, 251, 253	Vardhamāna Purāṇ	141, 253
Upadeśa Tarangiṇi	48	Vart Kathā Kośa	233
Uṣa Haraṇa	111	Varihat Kathā kośa	56
Uttarādhyana	14, 103, 166	Vasant vilās Kāvya	144
		Vāsavadattā	106

Name	Page No.	Name	Page No.
Vāsavadattā Akhyāyikā	221	Viśāphaāra Chappaya	61
Vāstusāra Prakaraṇa	28	Viyāhapaṇṇatti	3
Vasudevahindī	104	Vrata Ratnākar Tīkā	99
Vasudeva Prabandha	112	Vrihataśiddha Pūjā	175
Vasudhira Cariyu	99	Vrihadanayacakra	162
Vasunandī Śrāvakācāra Bhāṣā	110	Vrihata Tapāgacchagurāvali	72
Vāsupūjya Carita	147	Vratta Ratnākara	173, 221
Vedāntasāra	129	Vratavidhān Pūjā	78
Veṇisambhāra	221	Vrata Vīdhan Rāso	157, 192
Vidagdhamukhamandana	48	Vrihadakalpa Sutra	12
Vidhawāṣila Samrakṣaṇopāya	265	Vyakti Viveka Kāvyaḷankāra	219
Vidyānuvāda	48	Vyavahāragāṇita	160
Vidyānuvādāṅga	32	Vyavahāra Sūtra	214
Vijay candra Carita	150	Yādavābhyudaya	160
Vikrama Carita	75	Yaśodhar Caupai	106, 192 198
Vikramāditya Carita	148, 287	Yaśastilaka Campu	77, 43
Vikramāditya Caupai	222	Yaśodhara Carita	
Vikrama Sena Caupai	89, 99	Sakal Kirti	
Vikrānta Kaurava	169	6, 47, 48, 55, 62, 67, 99, 193, 232	
Vilhaṇa Carita Caupai	40, 222	Gyāna Kirti	8, 67, 234
Vilhaṇa Saśikālā Prabandha	65	Padmanātha Kāyastha	148
Vimala Purāṇa	139	Vadi Rājā	149
Vimalanātha Purāṇa	56	Raidhu	151, 208
Vipāka Sūtra Vratī	212	Khuṣāl cand kālā	152, 246
Vīra kahā	164	Parihanand	153
Vīrangad Kathā	163	Vidyānandī	193
Viratthava (Virastāva)	133	Brahma Jīvadāsa	204, 233
Vīrstavan	177	Puspadanta	208, 209
Vīsaldeva Cauhān Rāsa	88	Yaśodhar Caupai	247
Vīsaldeva Rāso	40, 222	Yoga Cintāmani	48, 172
Vīsaldeva Cauhan Rāsa	117	Yogadrasṭi Samuccaya	230
Viśāpahāra stotra	177	Yogasāra	67, 85, 105, 158, 150, 264
Viśṇu Purāṇa	136	Yogasāra	252
Vītarāga stuti	163	Yogaśatak	172
Vivāgasuyam		Yugādideva Dvatrinsikā	177
(Vipak sutram)	131	Yugaprabāndha Caupai	28
Vivekamanjari	107	Yuktyanuśāsana	162, 176
Viveka Vilās	89		
Viśāl Kirti gītā	86, 100		

APPENDIX V

AUTHORS, WRITERS AND COPYISTS



Name	Page No.	Name	Page No.
Abhaya Candra	179	Āsādīta	220, 221
Abdul Rahmān	266	Āsādhar	32, 55, 67, 85, 99, 110, 111, 117, 119, 135, 143, 147, 159, 174, 176, 177, 187, 230, 268, 269
Abhaya Devācārya	212, 214	Āsādī	105
Abhayadeva Sūri	88, 150, 177	Aśaga	138, 144
Abhayanandī	169, 175, 255	Aśagu	154
Abhinava Dharma Bhūsan	163	Asawāla	280
Abhra Pandit	99	Bakhat Rāma	66, 114
Acala Kirti	178	Bālanandī	227
Aika Nātha	98	Bāla Candra Suri	144
Ajayarāj Pāṭani	50, 141, 153, 189, 246, 247	Banārsi Dāsa	18, 26, 29, 45, 50, 122, 160, 161, 166, 167, 173, 178, 185
Br. Ajita	149, 161	Bandi Rāja	212
Ajīṭprabha Sūri	147	Banśidhara	51
Ākhaḍa Kavi	107	Bappabhatti	177
Aklanka (Sonof Jinadāsa)	177	Bhāda	279
Aklank	4, 112, 129, 134, 162	Ācārya Bhadra Bhāu	2, 3, 4, 35, 133, 152, 211, 214
Amara Deva	160	Bhadrāsena	115
Amara Kirti	67, 176, 226	Bhāga Cand	141, 193
Amara Singh	173, 200	Bhagwati Dāsa	28, 29, 30, 71, 86, 151, 296, 300
Amitigati	67, 85, 135, 155, 158, 166, 311, 312	Bhaiyā Bhagwati Dāsa	152, 178
Amogha Varṣa	165	Bhaktāwara Lāl	54
Amrita Candra	158	Bhāmah	142
Amritaprabha Suri	172	Bhānu Candra Gaṇi	174
Ānanda Ghan	161, 178, 239	Bhānu Kirti	97, 175
Ānanda Kavi	179	Bhārāmalla	122, 165, 248
Ānanda Bhagat	99	Bharat	8, 9, 137, 154
Bh Ananta Kirti	156, 238	Bhārdvāj	267
Ananta Vīrya	162	Bhartrihari	167
Anubhūti Śwārūpācārya	49		
Annam Bhatta	129		
Arhatdāsa	143, 147		
Arunamāni	56, 139		
A. S. Altekar	78		

Name	Page No.	Name	Page No.
Bhārvi	44, 46, 99, 144, 203, 219	Chunilāl	75
Bhāskarā nandi	33	Dadu Dayāl	51
Bhaṭṭa Kedāra	173, 221	Ḍālu Rām	43, 53, 175, 179
Bhāṭṭi	219	Dāmodara	99, 149 264
Bhaṭṭa Nārāyana	220, 201	Damodara	180
Bhaṭṭotpal	110	Danḍi	211
Bhāva Sharmā	175	Dasaratha Nigotia	282, 311, 312
Bhaū	99, 209	Daulat Rām Kāslīwāl	43, 65, 75, 110,
Budhajana	252	112, 116, 141, 161, 165. 198, 204, 247, 248	
Bhūdhar Dāsa	29, 45, 68, 122, 141	Daulat Rām Sanghi	157
	161, 167, 178	Devendra Suri	147
Bhūpāl Kavi	177, 269	Dayā Candra	204
Bhūsaṇa Bhaṭṭa	221	Dayā Hansa Gani	77
Bhūtabali	3.134	Dayāratan	163
Bhuwan Kirti	97, 111, 114, 187 232	Deepa Canda	43, 118
	233, 280	Deepa Canda Kāslīwāl	178, 189, 251
Bihāri Lāl	45, 46, 54, 189	Dhlha	11, 46, 86, 178, 222, 274, 282
Brahmadeva	99	Brahma Deva	50
Buhler	25, 40, 83, 101.	Kavi Deva Candra	255
Bulākidāsa	122, 140, 241	Muni Deva Candra	170
Campārāma	194	Deva Candra Suri	104
Cāmunaḍaraja	171	Devasuri	147, 148, 162, 168
Candabardāi	95	Deva Bhadrangani	150
Candragani	211, 255	Deva Sundar	163
Candra Kirti	6, 138, 139	Devadatta Bhaṭṭa	89
Candra Mahattara	32. 150	Devendra Bhūsaṇa Ācārya	204
Candrārabha	162	Devagupta Suri	150
Caturbhuj Misra	293	Deva Prabha Suri	76, 171, 217
Caturbhujā Dāsa	222	Devasen	117, 135 162
Caturabhujā Kavi	58	Devendra Kirti	44, 63, 123, 149, 165,
C. D. Dalāl	30, 31, 40, 105, 107	189, 190, 201, 203, 264, 315	
Cāritra Vardhan	144, 219	Devidāsa	166
Cārpaṭa	85	Devaprabh Śūri	164, 171
Śri Candra Śūri	89	Delha	154
Carita Singh	115	Devardhigani Ksamāśramaṇa	3, 4, 130
Cārū Kirti	33	Devasena	7, 117, 121
Chainsukha	172	Devasenagani	150
Chihal	45, 50, 80, 167 178, 236, 284	Devanandi	4
Chitara Tholiā	67, 238	Deva Sundar	10

Name	Page No.	Name	Page No.
Devendra Suri	166, 169	Gokula	120
Devidāsa Khandelwāl	247	Gopāl Dāsa	94
Dhāhila	150, 226	Gorakhanātha	46, 222
Dhananjaya	143, 173, 177, 203	G. S. Ojhā	87
Dhanpāl Kavi	67, 84, 146, 226, 229	Guṇa Candra	80, 201, 295, 303
Brahma Dharmā	288	Guṇa Candra Suri	214
Dharmā	152, 154	Gṇṇa Kirti	262
Dharma Bhūśaṇa	175	Guṇa Vijaya	143, 149
Dharma Candra	6, 7, 62, 84, 149, 175	Guṇanandi	169, 175
Dharma Ghoṣa Suri	147	Guṇaratan Pāthak	108
Dharmadāsa Gani	71, 119, 160	Br. Guṇa Rāja	116
Dharmadhar	148	Gumāni Rāma	43, 49, 53, 247
Ācārya Dharma Kirti	220	Guṇabhadra	4, 32, 73, 76 136, 137, 146, 158, 225, 235, 270
Mandalacārya Dharma Kirti	124, 200	Guṇa Bhadra Sūri	213
Dharma Kirti	89, 56, 97, 115, 138	Guṇākar Sūri	164
Dhramameru	144, 219	Gunaratan Sūri	163, 169, 218, 219
Dharma Sāgar	78	Gyān Bhūśaṇa	114, 135, 157, 203, 233
Dharma Singh	111	Br. Gyān Bhūsan	157
Dharma Suri	8	Gyān Canda Chābrā	253
Dharma Vinoda	112	Gyān Kirti	8, 67, 234
Āchārya Dharmottarpāda	220	Gyān Sāgar	63, 90, 111, 241, 242
Dharmsi	309	B. Gyān Sāgar	51, 178, 215
Dharaśeṇācārya	3	Gyān Sāgar Sūri	106
Dhelha	237	Gyān Sūri	172
Dilā Rāma	192, 249	Gyān Tilak	202
Brahma Dīpa	78, 161	H. D. Velankar	26
Dīpa Canda Kā-liwāl	161	Halāyudha	219
Dīpa Canda Śāha	141	Hammīra	58, 88, 279
Dronācārya	103, 211	Hanśa Rāja	40, 50, 140
Bābā Duli Canda	43, 45, 45, 48, 253, 251	Hanśa Vijaya	40
Dungā Vaida	115	Hara Candra Gangwāl	254
Dūngara	11, 56	Hara Candra	56
Dyānat Rāi	29, 71, 161, 167, 175, 179	Hari Bhadra Sūri	4, 129, 144, 146, 150, 151, 162, 163, 168, 187, 215, 228, 229
Gangā Dāśa	61, 112, 115	Hari Candra	30, 77, 106, 117, 142
Gangā Rāma	73	Hari Krisṇa Pāṇḍe	280
Ganapati	222, 289	Harinām Miśra	200
Gautama	8		
Gautama Gandhar	1		
Girvar Singh	74		

Name	Page No.	Name	Page No.
Hari Sāgar Sūrī	91	Govind Rām Bhikam Cand. Bhansāli	93
Hariseṇa	167, 187, 227, 229	Gulāb Canda	204
Harśa	203, 219	Br Gulāla	178
Harśa Candra	73	Gyān Candra	125
Harśa Kalyāna	63	Gyān Candra	90, 171
Harśa Kamal Gani	290, 214	Hālu	49
Harśa Kirti	70, 168, 172, 174, 178, 241	Hanumāna	54, 149, 155, 157
Harśa Samudra	287	Hardāna	116
Hastimala	170	Hari Dāsa	98
Hema Candra Suri	170, 215	Hari Rāma	173
Hema Hansa Gaṇi	124, 198	Hari Singh	99
Hema Candra	4, 8, 80, 85, 92, 129, 138, 143, 150, 162, 163, 169, 173, 203, 215 225, 226	Harśa Sāha	9
Maldhāri Hema Candra Suri	213, 214	Hema Ratna	89
Hemaprabha	165	Hema Ratha	312
Hemarāja	9, 50, 68, 75, 119, 161, 167, 178, 191 168 241, 312	Hem Tilaka	173
Hema Raja II	161, 241	Yati Himatūji	88
Hema Vijaya	149, 165	Pandit Hirā Lāl Hansrāja	101
Hema Suri	144	Hirā Lal Lohadia	79
Hirā	192, 245	Hirā Lāl	26, 30, 40
Hirānand	178	Hirā Lāl Sohan Lāl	64
Hira Vijay	106	Jacobi	101, 130, 146, 229
Indranandi	32, 166	Jagannāth	235
Iṣwar Krisna	220	Jagat Candra Suri	154
Gajamallā	123	Jagat Kirti	47, 190
Gandharva	216	Jagat Rām	178, 186
Gauḍapāda	220	Jai Canda Chābrā	43, 45, 53, 160, 178, 244, 248
Ghisilala	198	Jai Kirti	112
Gordhan Dāsa	208	Jaīna Bhadra Gaṇi	163
Gaurdhana	227	Jainārāiṇ Bhatta	107
Govinda Candra	221	Jaisekhar Suri	148, 164
		Jait Rām	43
		Jagat Kirti	123, 245
		Jambu Kavi	177
		James Tod	100, 101
		(Vyāsa) Janārdana	106
		(Muni) Jasa Kirti	112

Name	Page No.	Name	Page No.
Jaṭmal Nāhar	309	Jīwana Rām	64
Jaṭācārya or Jaṭal Muni	143	Jina Vallabh Sūri	97, 177
Jayadeva	172	Jinā Saubhāgya Sūri	207
(Ācārya) Jaya Kīrti	110	Jodharāj Kasliwal	73, 75
Jayakīrti	112, 157, 172	Jodharāja Godikā	153, 161, 165, 199, 200, 242
Jayakīrti Sūri	105, 212	Jugal Kishore Mukhatār	267
Jayamitrahala	49, 73, 151, 188	Kabirdāsa	46, 49, 222
Jayasāgar Upādhyāya	89	Kālidāsa	44, 46, 49, 54, 90, 95, 143, 173, 203, 219, 220, 267
Jayasāgar	115, 157	Kalyāṇa	243
Jāyasī	309	Kalyāṇa Gaṇi	289
Jayasingh Sūri	96, 170	Kalyāṇa Kīrti	111, 153
Jayatīlak	106	Kalyāṇ Singh	63
Jayatīlak Sūri	66	(Paṇḍit) Kamal Bhadra	264
Jayaśekhara	107, 164	Kamal Kīrti	70, 108
Jina Bhadra Sūri	10, 107, 103	Kamal Prabha	178
Jinacandrācārya	85, 203, 225	Kamal Saṁyamaupādhyāya	103
Jina Bandhu	214	Kamal Vijay	113, 149
Jinacandra	196, 256, 259	Brahma Kāmraja	7, 138
Jinacandra Sūri	68, 150, 213	Kanak Kuśal	202
Pāṇḍe Jinadāsa	152, 178	Kankāmar	151
Paṇḍit Jinadāsa	194	Kanak Prabha	147, 149
B. Jinadāsa	45, 50, 51, 68, 77, 85, 112, 114, 119, 138, 154, 177, 178, 204, 233, 281	Acārya Kapil	220
Jinadatta Sūri	97, 205, 213	B. Kapoor Canda	70, 240, 302, 303
Jinadeva	150	Swāmi Kārtikeya	160
Jina Prabha Sūri	177	Kesa Raja	125
Jinasenācārya	4, 32, 110, 123, 137, 142, 146, 156, 174, 176, 198, 201, 208, 283, 312	Kesari Singh	83, 141, 204, 252
Jinasenācārya II	137	Keśavadāsa	45, 46, 49, 222
Jinasena Sūri	172	(Pāṇḍe) Kesavadāsa	81
Jina Harśa Sūri	90, 164	Keśava	172
Muni Jinavijaya	101	Maṇḍalācārya Srī Keśava	175
Ācārya Jinesvara	164	Keśava Misra	95
Jinendra Bhūṣana	79, 149	Keśava Sena	138, 177
Jinarāja Sūri	108, 144	(Monk) Keśi	132
Jineśwar Sūri	268 H, 270	Keśava Singh	121, 153
Jinodaya Sūri	125	Paṇḍit Śīramaṇi Keśodāsa	204
		Śubha Kīrti	256
		Kiśandāsa	30, 114

Name	Page No.	Name	Page No.
Kiṣan Singha	122, 199, 243	Laxmicandra	7, 97, 107, 204
Khetasi	302	Laxmidāsa	30, 246
Khusāl Candra Kālā	25, 141, 152, 199, 246	Laxmi Vallabha Ganī	90
Br Krisṇa Dāsa	139	Mādhavacandra	255
Krīṣṇa Misra	221	Mādhavacandra Trivaidya	69
Kśemendra Kirti	51, 315	Madancandra Sūri	148
Kumuda Candra	177	Madana Deva	62
Kumāra Kavi	76	Mahārājā Sawāi Mādhosingh	194
Kunda Kundācārya	4, 30, 45, 58, 67, 80, 99, 119, 134, 159, 160, 161, 162, 196, 215, 234	Mahādeva	150, 129
Kunte	26	Mahendra Sūri	163, 164
Kuśaladhīra	222	Mahara Candra	90
Kuśal Lābha	191	Maheśa	58
Kuttak Kavi	218	Mādhava Dāsa	113
Kutuhala Kavi	221	Mādhava Sena	135
Labdhi Vijayagaṇi	71	Māgha	44, 99, 219
Lābhānanda	240	Māghanandi	163
Lākhā Cāraṇa	68	Mahācanda	277
(Vaid) Lākhansiji	87	Mahānanda	266, 274
Lakhamidāsa	152	Mahāvīrācārya	168
Pandit Lākhū	188	Mahicandra	116, 157, 161
Kavi Lākhū	151, 194	Mahendra Kirti	5
Lakśamaṇa	117, 204, 260	Mahendraprabha Sūri	198
Laksmanasena	137	Maheśwar	85, 113
Lakśamigaṇi	146, 150	Maheśvara Sūri	164, 174, 230
Lakśmi Candra	160, 204	Mahā Candra	59
Laxmīdhar	218	Mahipāla	214
Laxmīdhara Bhatta	221	Maladhāri Devaprabha	106
Laxmī Vallabhagaṇi	167	Malli Bhūṣaṇa	204
Lālacandra	123, 27-	Mallinātha Suri	144, 219
Lalacandra Vinodilāla	165	Malliṣeṇa	85, 163, 166
Lāla Dāsa	125	Mammaṭa	104, 218
Lallak	6, 62	Mandana	180
Lāla Kāvī	112	Manaranga	116
Lalitakirti	7, 62, 188, 194, 195	Māṇik Candra	72
Laxmanācārya	180	Māṇikkarāja	11, 44, 151, 291
		Māṇikya Nandi	162
		Māṇikya Sundar	148
		Māṇikya Sūri	55
		Mannā Lāla Sāṅgāka	251

Name	Page No.	Name	Page No.
Mannā Lāla Pātṇi (Khindūkā)	43, 45, 53, 186	Br. Nemi Datṭa	110, 138
Mānsāgar	89, 99	Padmanandi	76, 166, 176, 187, 196, 227, 231
Manohar Dāsa	5, 167	Padam-kīrti	44, 132
Māntungācārya	73, 125, 176	Pādlaīpta Sūri	163
Mati Sāgar	157	Padmā	116, 145
Pandit Medhāvi	99	Padma kīrti	77
Megharāja	59	Padam Nābha	11, 51, 148, 192, 235, 279
Megha Vijay	108	Padma Sundar	149, 178
Mehau	124, 278	Pandit Padma Vijaya	202
Merutunga	148, 163	Pandit Padāratha	203
Murāri	219, 221, 220	Palha Kavi	211, 255
Nāgari Dāsa	51	Pannā Lāl Caudharī	43, 153, 167, 252
Nārāyana	11	Paramānanda Sūri	104
Naina Sāgara	201	Paramardideva	31
Nanda Dāsa	313, 314	Pāra-adāsa Nigotīa	43, 252
Nārcandra Sūri	164, 168, 171, 221, 226	Parihānand	153
Narendra Kīrti	118, 235	Parimalla	152
Narendrasena	117	Parswa Candra	179
Narsā	119, 289	Parswanāga	158
Narsena	4, 151, 197	Parwata Dharmārthī	61, 118, 122
Nāthamal	197	Pāsa Canda	111, 157
Nāthu	236	Pātānjali	230
Nāthulal Doṣi	253	Peterson	25, 31, 35, 40
Nathamal	75	Prabhā Candra	63, 67, 135, 162, 171, 176, 203
Nawal Rāma	53, 179	Prabhācandra	30, 76, 85, 117, 271, 295
Nayan Candra	179, 231	Prabodha Candra	118, 196
Nāyan Kīrti	51	Prahalāda	66
Naya Candra	118	Prakāśa Varśa	44, 144, 219, 269
Nayanambudhi	287	Prasanna Candra Śuri	150
Nayanasukha	172	Prithivi Raj	68, 86, 184, 185, 190
Nayanandi	5, 44, 46, 146, 226	Pūjyapāda	32, 99, 111, 134, 169, 216
Naya Vijay	158	Pundarīka Viṭhal	180
Nemi Sādhu	218	Pūno	50
Nemi Candra	9, 14, 97, 99, 119, 135, 137, 160, 189, 245	Muni Punya Kīrti	202
Nemi Cānda Pātṇi	43	Punya Ratana	290
Nemi Candra Suri	147, 150	Muni Punya Vijaya	101, 102, 107
Br Nemidāsa	86	Upādhyāya Punyasāgar	102

Name	Page No	Name	Page No
Punyaśīla gani	177	Sadānanda	129
Puranamal Kāyastha	194, 204	Sadāsukha Kāslīwāl	43, 45, 71, 251, 252, 253
Puraṇa Malla	190	Sadhāru	28, 78, 152, 274
Purana Singh	231	Sakal Candra	201
Puṣpadant	3, 6, 9, 28, 44, 46, 52, 62, 63, 67, 122, 134, 137, 139, 145, 207, 208, 209, 226	Sakal Bhuṣaṇa	117
(Mahāpandit) Rāhul	145	Sakalkirti	7, 145, 48, 50, 67, 68, 69, 75, 85, 86, 99, 111, 113, 114, 117, 119, 123, 134, 138, 148, 159, 166, 175, 177, 178, 187, 193, 201, 203, 208, 225, 231, 232, 233, 234, 244, 253, 277, 280, 281
Raidhu	10, 46, 72, 115, 140, 151, 175, 191, 208, 209, 226, 266	Śakātāyana	169
Rājamalla	29, 156, 199, 238, 248	Śakti Kumar	227
(Muni) Rāja Canda	113	Śalibhadra Suri	154
Rājāditya	168	Sāmal	111, 113, 280
Rāja Krisna	139	Samantabhadracārya	30, 129, 135, 162, 176
Raja Malla	53, 149, 159, 160, 187, 191	Samaya Sundara	103, 178, 219
Rāja Sekhar Suri	77, 104, 163, 164, 174, 179, 218	Kavi Śankur	222
Rājasingh	11, 152, 178, 273	Sarvadānand Sūri	147
Rāja Sundar	113	Sewā Rāma Pātṇi	74, 77, 81, 179, 244
Ralha	52, 152, 263, 273 (H)	Śivārya or Śivakoti	135
Rām Candra Śukla	236	Sidhasena	4
Rāma Candra	109, 112, 119, 172, 175, 195, 264	Siddha (Kavisingh)	83, 151
(Mumukṣu) Rām Canda	165	Siddharṣi	164, 230
Rāma Candra Sūri	75, 170, 177	Śīlacārya	150
Ram Kumār Varmā	236	Śiva Canda	253
Ratan Bhūsaṇa	6, 98, 99, 112	Śiva Koṭi	166
Ratan Bhuṣana Sūri	111	Sobhana	177
Ratna Śephas	89, 173	Soma Candra gani	164, 173
Ratna Śekhar Suri	164	Somadeva	143, 159, 164, 165, 169, 225
Ravi Dharma	107	Soma Kavi	111
Raviśeṇācārya	63, 137, 149	Somakirti	164, 204
Riṣabha Dāsa	204	Samasena	128, 191, 193, 235
Risabha Dāsa Nigotīā	245, 252	Someśvara	218
Rudraṭa	218	Somprabhācārya	146, 148
Rūpa Canda	71, 99, 156, 163, 167, 172, 178, 204, 245	Somprabha Suri	166
Pāndey Rūpa Candra	161	Somasundar	10
Sadal Misra	313		

Name	Page No.	Name	Page No.
Sri-Bhūṣaṇa	72, 80, 97, 199, 241, 242	Thakurasi	50, 167, 178, 237
Śricandra	164, 172, 226	Thānsingh	179, 189, 198
Śrīdhara	9, 11, 27, 75, 148, 150, 163, 184, 195	Toḍarmal	9, 10, 11, 43, 55, 49, 122, 135, 151, 161, 178, 187, 208(H), 209, 247, 248
Śrīdhar Bhaṭṭa	220	Tribhuvana Kirti	156, 164, 294
Śrīdharācārya	168	Tribhuvan Swayambhu	145
Śruta Kirti	169, 264	Tulasī	294
Śrutsāgar	33, 56, 71, 176, 186, 197, 248	Tulasīdāsa	125, 145
Sthool Bhadrācārya	2	Śahuda	203
Subha Candra	6, 32, 50, 62, 64, 69, 70, 110, 114, 118, 138, 149, 157, 160, 166, 175, 187, 196(H) 201, 203, 234, 297, 298	Udabhaṭa	219
Subha Candra Suri	123	Udainācārya	220
Subhaga Vijaya	163	Uḍaivijayagani	149
Subhaṭa Kavi	171	Udyotansārī	211
Śudha Kalaśa	174, 179	Ugrādityācārya	172
Śūdrak	171	Umāswāmi	4, 33, 116, 134
Sukha Deva	99, 304	Vacaspati misra	220
Sumatigani	154	Vādibhasingha	99, 166
Sumati Kirti	112, 113, 157	Vādibhusaṇa	234
Sumati Sāgar	81	Vadirāja	177, 235
Sumati Vijay	144	Vādirājasuri	149
Sundarā Kavi	57	Vādi Candra	138, 170, 271
Sundar dāsa	246	Vaidya Bhuṣaṇa	95
Sūrat Misra	314 315 (H)	Vāgbhaṭṭa	143
Syāma Misra	293, 294	Vahaḍa Deva	216
(Bh) Surendra Kirti	7, 51, 189, 190	Vāhaḍa Rajadeva	216
Swaroop Canda Bilāla	43, 53, 175	Valhava	78
Svayambhu	44, 46, 50, 137, 145, 172, 176, 226	Vāmana	218
Tānu Śah	61	Vāmadeva	99
Tejapāl	8, 82, 86, 99, 201, 229	Vardhana	147
Tekacanda	43, 110, 175, 179	Vardhamāna	145, 190, 204 225
Thakkar	86, 140	Vardhamāna Suri	213
Thakkar Pheru	28, 168	Vardhamana Bhaṭṭārak	144
		Vāsavacandra	255
		Vastupal	78, 111, 144
		Vasunandi	32, 175, 197
		Ācārya Vaṭṭaker	134
		Vayararsena	217
		Venidaśa	114

Name	Page No.	Name	Page No.
Vidyā Bhūsaṇa	117, 138, 139, 165, 198, 238, 291, 292	Viśalakīrti	83, 97, 176
Vidyānanda	178	Viśva Bhūsaṇa	73, 149, 294
Vidyā Sāgar	61	Viswanātha	129
Vidyānandi	63, 129, 134, 149, 162 193, 216	Visva Sambhu	174
Brahma Vīra	256	Viswa Sen	175, 176, 238
Vīra Dāsa	204	Viweka Samadra	107
Viśākhadatta	171	Vivekaprabha	147, 148
Vijay Kīrti	84, 114, 138, 149, 153 166, 234, 250, 279, 299, 298	Vrindāvana	175, 179
Vijaysingh	56	Vūcarāja	45, 78, 120, 167, 178, 196 237, 285, 286
Vijayasīngha suri	147	V. P. Johrapavrkār	97
Bhattarka Vijay Kīrti	288	Vrinda	45, 46
Vijaysena	167, 288	Vrīṣabha Nandi	85, 267
Vijaya Vallabh Suri	35	Vyāsa	230
Vikrama	90, 143	Winternitz	131, 163
Vilha	11	Yogabīndu	230
Vilhaṇa	268 H)	Bhattarak Yashakīrti	295
Vimaldāsa	104	Yasha Kīrti	299
Vimala Suri	104, 145, 111	Yaśah Kīrti	11, 28, 97, 116, 140, 151, 171, 196, 240
Vinay Candra	144, 152	Yaśah Kīrtigani	216
Vinayprabha	154	Brahma Yashodhara	112, 123, 288, 299
(Upādhyaya) Vinayasāgar	86, 250	Acārya Yasodhar	221
Vīra	46, 62, 146, 174, 116, 166	Yasonandi	78, 175
Vīrcanda	177	Yasovijayagaṇi	117, 159, 163
Vīra Nandi	58, 85, 142, 225	Yogadeva	67, 78
Viśākhadatta	220	Yogindu	217, 159
		Zorāwar Singh	206

APPENDIX VI

OTHER THAN AUTHORS

— 69 —

Name	Page No.	Name	Page No.
Abhaya Kumār	213	Bahlol lodi	29
Abhayarāja Nāhtā	92	Bāhubali	154 249
Ādirāth 1, 36, 62, 63, 67, 70, 119, 124, 143, 233, 268, 277		Bala Rāma (H)	190
Abhinandan Swāmī	119, 120	Bālcanda	252, 311 (H)
Agarcanda Nāhtā	91	(Dewān) Bālcanda Chābrā	7, 8, 9, 42
Agarmalla	204	Bālacandra Jain	115
Ahadāsa	123	Basant Sena	153
Ajaipāla (Ajaypāla)	24, 31, 83	Bhagwāndāsa	203, 204
Ajātaśatru	132	Māhārājā Bhagwāna Dāsa	198, 199, 239
Ajaideva II	83	Śridhar R. Bhandārkar	25, 26, 40, 101, 102, 106
Akbar 29, 61, 96, 125, 185, 194, 234		Bhanwarlāl Rāmpuriā	94
Ali Khān	309 (H)	Bhānumati	90
Allāuddīna Khiljī 28, 89, 121, 151, 279, 309		Rājā Bhārmalla	188, 197
Amarcanda Bilālā	65	Bhāvsingh	186
Amarcanda (Dewān)	8, 42, 53, 253	Mahārājā Bhāvsingh (H)	192
Amarcanda Godikā	242	Bhīma	216
Amoghavarṣa	137, 168	Bhīmadeva	714
Ānanda Rāma	65, 203, 248	Bhīmagupta	191
Ānanda Sāgarji Mahārāj	108, 118	Bhīmasena	164
Ānanda Singha	243	Bhīma Vijaya	202
Ānanta Rām Mahārāj	314 (H)	Bhoja	90
Ānāji	93	Sanghavi Bhojāni	204
Anangapāl	27, 184	(Setha) Bijā	115
Anirudha	111	Bikāji	87
Arithanemi	132	Bimal Dāsa chābrā	42
Asoka	190	Brāhmī	1
Āte	273	Mahārājā Budhasingh	192
Aurangzeb	29, 42, 96, 186	Cāmundarāya	135
Badan singha (H)	185	Maurya Candra Guptā	2
Badhicanda 49, 50, 63, 67, 110, 122		Caṇḍa Hari	212
Bahādur singha Bānthiyā	95	Cāndusāha	31
		Caritrodaya	202

Name	Page No.	Name	Page No.
Cārudatta	153	Jambu Swāmi	152, 155
Cārana	40, 222, 287	Jasodhara	211
Chājulāl Śah	57	Jaśawant singh	303 (H)
Chājurāma	60	Jaśawant singh Rāthore	240
Chatti Bāi	91	(Yati) Jayakarāja	94
Dāhir	23	King Jayapāla	219
Damyanti	32	Jaya Singh Sidha Rāy	8
Dānmal Coprā	96	Muni Jayasingha	202
Dān Sāgar	88	Mahārāja Jayasingh Deva	211, 212
Dāsā	6	Jina Bhadra	160
Dāsā Devcanda	33	Jinadatta	89, 146, 151, 152, 273
Deyāḍa	105, 220, 221	Jindo	204
Caudharī Devarāj	9, 151	Jivandhar	142, 155, 166
Devarāja	86, 177, 259	Jhunthā Rām Sanghi	42, 57
Dhana Candra	214	Caudhari Jodhpurā	202
Dhanarāja	6, 188	Jogīdaśa	311 (H)
Dhanasiri	229	Kalha	99
Dhanya Kumār	146	Kāma	196
Dharmanātha	142	Karmāde	196
Dharnā Sāh	10	Karma Tilak	202
Sāhu Divara	28	Sāh Karmaṇa	195
Yati Dūḍha Canda	96	K B. Śāstrī	35
Sanghapati Dūngar	235, 279	Kāsima Khān	263
Dungar yati	107	Keli Natha	180
Dungarsī	245	Keśarimal Gangwāl	210
Dulha	40	Pandit Keśo	204
Dulicand Sethia	96	Kiśan Deva	11
Feroza Sāh	50	Khemacanda	93
Jagat singh	53, 186, 253	Khemā Sādhu	266
Jagajivana	204	Khemi	188
(Rāo) Jagrāma Pāndya	42	Khidar Khān	194
Jagrupa	99	Khinvasi	47, 63, 208
Jahāngira	185	Raja Kilān	188
(Upādhyāya) Jaicand	91	Kripārām Pāndyā	9, 42
(King) Jaisal	103	Br. Kripa Rāma	271, 304
Sawāi Jai Singh	9, 42, 43, 57, 160, 188, 187, 200, 247, 255, 314	Kṛṣṇansī	160, 166
Jagannātha Rāo	63	Kṛiṣṇa Sharmā	99
Jalāl Khān	28, 140	Kśemia Kalyān	88, 91
		Kśemarāja	11

Name	Page No.	Name	Page No.
Kumārpāl	8, 13, 24, 95, 143, 151, 218	Mohammad Śah	216
Kumār Singh	215	Mohandāsa	9
Kuśala sāgara	147	Mohandāsa Bhāvasā	42
Muni Kuśal singh	117	Mohan Lāl	94
Kuśarāja	148	Mohanlāl Deepcand	34
Pāndyā Lūnakaran	47, 256, 262, 271	Mojā Ram	294
Loka Nātha Śāstri	35	Mool canda	12
Lohaḍa (Sāh)	186, 198	Moti	204
Lihaveha	211	Dr. Moticand	207
Laxmi Raja	289	Moticanda Magan Bhāi	33
Lālcanda yati	94	Motiram Khazāncī	93, 94
Lālacandā Sūri	81	Muhammad-bin-Qāsim	23
(Mahātma) Lal chand	99	Muhammad Ghazni	23
Lala	222	Muhammad Tughlaq	44, 96
Brahma Lāla	256	Mukunda Dāsa	75
Br. Dāhad	124	Nāgabhaṭṭa	201
(Rao) Lūnakaran	87	Nagakumāra	155
Mahāvira	1, 2, 65, 66, 119, 120, 130 131, 132, 138, 176, 206	Nāgaśri	155, 312
Mahmūda Ghazanī	23	Sāhu Nakhatū	259
Mahimā Bhakti	88	Nalha	88
Maināsundari	155	Nanda Lāl Chābrā	43
Mālde Rāthore	202	Nanda Rāma	190
Mālu	7	Nandisena	177
Maṇḍavi	213	Nanna	8, 9
Mangal Mahasri	211	Nānū Godha	8, 67, 234
Mangalcanda Mālukā	94	Śah Nānu	63
Mangalcanda Jhātōk	94	Narasingh	62
Mānmal Kothārī	94	Nāthurām	11
(Rājā) Mānsingh	8, 67, 66, 188, 234, 238, 287	Nāthū Rām Premi	240
Mārudevī	207	Nathmal Vilālā	82, 158
Māthur misra	98	Naṭṭala Sāh	10, 27
Māyā Rāma	244	Śah Nemā	5 188
Mayesara	29	Nemi	206, 287
Medhāvi	85	Nemināth	44, 80, 111, 119, 120, 138, 137, 141, 143, 153, 205, 264 283
Mohad	214	Br. Neninātha	148
Mohammad Ghorī	198	Padmaprbha	147, 168, 178
		King Paesi	132,

Name	Page No.	Name	Page No.
Paharāja	6	Rām candra chābrā	42
Pāhila	103	Rāmacandra Rāo	62, 63, 196
Palhana	213	Rāmadāsa	71
Pandīrsingh	283 (H)	Rāmacandra (Bālaka)	89, 90, 152
Pannālāl (Aīlak)	120	Rāṇā Sangrāma Singh	61, 77
Pannālāl	28, 34, 50	Rao Jaitesi	222
Parasvanāth	62, 63, 70, 119, 126, 139, 140, 142, 177, 255, 260, 270, 303	Ratancanda Śah	42
Parśva Nāth	255, 260, 266, 270	Ratna Candra	116, 149
Pāsa Śah	7	(Bhaṭṭārak) Ratan candra	149
Pāṭamdey	6	Ratan Bhānu	30
Picine Loti	109	Rātanai	303, 304 (H)
Pethaḍadeva	8	Ratna Kirti	97, 157
Sāhu Phaman	234	Ratan Muniji	108
Phozūrām	73	King Ratan sen	309
Poma Rāja	235	Rāya Candra chābrā	42
Pradyumna	78, 148, 274	Ridhi sāgar	33
Mahārājā Sawāi Pratāpsingh	180	Ridhivarji	94
Pratāp Singh	43, 60	Riṣabhadeva	1, 207
Pratihārendra Rāja	219	Rūpaṇi	11
Śrāvikā Pārvaṭi	303, 304	Sābji Sāhib	60
Premā Rāma	191	Sēḍhā	215
Prithavi Raja III	198	Sādhu Bhullan	9
Prithavirāj Rāthora	54	Sādhu Ratan	174
Prithvi Rāja Vijay	83	Sādhu Sundargaṇi	174
Pūna singh	231	Sahajapāl	10
Punnī Bāi	92	Śāhjahan	29, 96, 185
Puradeva	143	Śāhbuddin Gauri	83, 230
Puskar Malla	266, 274	Salim Sāh Sūri	62
Raghunātha	50, 51	Sambhavanātha	103, 262
Raghurāj	54	Sāngān	143
Raghu Rāma	171	Sangrām singha	195, 196
Rājendra Sūri	108	Sangha Vakati	31
Rājmatī	88	Śankaradāsa Naṭṭā	92
Rājula	61, 111, 217	Sanghadaśa Vācak	104
(Mahopādhyāya) Rāma Lāl	92	Śānti Kuśal	54, 157
Rāma	113, 117, 125, 137, 154	Sāntamati Gaṇi	213
Rambhādevi	247	Śānti Nātha	138, 177, 256
		Śānti sūri	148

Name	Page No.	Name	Page No.
Śānti Vijay	219	Sundar Suri	72, 148, 158
Śaśidhara	220	Sundar Vijay	202
Satīṣa Candra Śāstri	990	Sundari	1
Saubhāgya Kīrti	270	Śurajmal	185
Śekha	203	Surajamal jāṭa	71
Br. Śekhar	201	Suriyābha	132
Sidhapāla	151	Mahārāja Sūrya sena	190
Sidhānta Harṣa	177	Tara canda Tatlera	96
Siddha suri	150	Srāvaka Thilā	262
Sikandar Lodi	29	Tikam canda	68
Simhanandi	143	Tilak Prabha Sūri	167
Singhadāsa	123	Trilok Patni	69
Singhatilak Sūri	168	Tulā Rāma	304
Sitā	125, 154	Udaisingh	109
Śilāngācārya	88	Udayana	31
Śivjilāl	53	Udayprabha	168
Śobhā Canda Nigotīā	244	Udi Kalyān Gani	290
Someśwar Bhaṭṭa	104	Udai Sena	294
Somtilak	163	Udhodāsa	125
Śrī Candra Sūri	213	Umer	23
Sodhala	212	Vādideva sūri	97
Somdeva Sūri	77	Pndit Vaiza	119
Śrangadeva	180	(King) Varānga	143
Śricanda Gadhaiyā	96	Vastupāl	8, 11, 24
Śrīharṣa	104, 220	Vatsarāja	87
Lachirāma	94	Vegrāja	119
Sripāla	155, 259	Veśālī	132
Sriyā	273	Vidyādhara	105
Śrī Śāntācārya	150	Vigrah Rāja Deva	83, 213
Śrivallabhagani	174	Vingjung Sundar	202
Śrīvardhana Harṣa	172	Vinami	206
Subhaśīla	148	Rājadhirāja Vīramdeva	202
Sudarśana	146, 155	Vijay Candra Kevalin	164
Sukumāla	156	Vijay deva suñ	107, 157
Sulocanā Satī	271	(King) Vikrama	148
Sumatriti	148	Vikramāditya	287
Sumati upādhyāya	150	Vimalanātha	56
Yati Sumermal	95	Vinay Kumār	34

Name	Page No.	Name	Page No.
Vinod Vijay	33	Viśākhadeva	105
Virācārya	32, 86	Viśāladeva	83
Viradeva Gaṇi	150	Viśvasena sūri	291, 292
Virama deva	30	Yaśodānanda	59
Virasuri	150	Yaśodeva	150
Viraprabha suri	147	Yaśodeva sūri	104, 213
Virasena	134	Yasodhara (King)	143
(Rājā) Virāṭa	60,	Yatindra Kumār Śāstri	100
Virdhicanda	252		



APPENDIX VII

CITIES, TOWNS & VILLAGES



Name	Page No.	Name	Page No.
Adhāi Dwīpa	13, 52		204, 207, 217, 219, 222, 228,
Ābu	183, 278		233, 234, 238, 245, 246, 247, 251
Agrā	18, 29, 48, 57, 125, 152, 183, 185,	Anahalpūr	280
	234, 241, 253, 293, 296, 314	Ānadapur	240, 302, 303 (H)
Ahi-chattrapur	96	Anhila Pattan	212, 214, 218
Ahipur	96	Antarpur	125
Airacha	275, 276 (H)	Ārrah	32
Akolā	30	Ānāsāgr lake	83
Ahemdābād	5, 10, 25, 115, 229	Āvān	190
Āhore	108	Bāgha	24
Ajaimeru Durga (Ajmer)	83	Bālatora	109
Ajmer	5, 12, 20, 24, 28, 37, 41, 47, 49,	Banās (River)	68
	50, 51, 53, 55, 57, 59, 61, 63,	Bānswāra	41
	65, 67, 68, 69, 71, 73, 75, 83,	Bairāth	191, 233, 234, 235, 248
	84, 85, 122, 139, 140, 148,	Bārān Nagar	187, 227
	151, 159, 183, 187, 198, 201,	Barodā	30, 31
	203, 205, 209, 210, 211, 213,	Baswā	20, 43, 62, 141, 210, 248, 205
	217, 220, 222, 226, 231, 238,	Bayānā	20, 71, 78, 79, 80, 81
	250, 252, 253, 268, 295, 296, 300	Berār	26, 30
Ajntā	24	Bhādwā	71
Ajodhyā (H)	312	Bhainslāna	71
Aliyoor	36, 71	Bharatpur	12, 20, 39, 41, 43, 60, 64, 71,
Alwar	12, 39, 41, 43, 60, 186		72, 74, 75, 122, 183, 185, 186,
Āmragarh	188		205, 209, 210, 244, 248
Ambārīsi	188	Bhīnamāla	230
Ambarisinagar	187	Bhīloḍā	315, (H)
Ambāvati	187	Bhīnasār	95
Āmer (Āmbera)	5, 9, 10, 20, 23, 24, 39,	Bīhār	25
	42, 43, 44, 45, 46, 50, 63, 66,	Bijoliā (Vijoliā)	96
	67, 68, 75, 78, 122, 141, 143,	Bikāner	5, 12, 14, 39, 41, 68, 87, 94, 95,
	151, 153, 183, 187, 188, 189,		144, 147, 148, 151, 158, 163,
	190, 193, 197, 199, 202, 203,		185, 186, 187, 203, 206, 207,

Name	Page No.
	217, 219, 222, 226, 236
Bombay	25, 34, 91, 101
Būndī	12, 39, 41, 119, 120, 121, 122, 124, 157, 183, 185, 186, 187, 191, 192, 193, 205, 210, 217, 222, 238, 245, 249, 270, 271, 285, 286, 289, 298, 312, 313
Cāksu (Cāṭsu)	10, 42, 43, 183, 195, 197, 198, 237, 238
Cambay	13
Campā	132, 278, 312
Cawpāvati	187, 195, 196, 198, 238
Candawāti	13
Candrapur	52
Cauluka	35
Central Province	26, 30, 101
Ceylon	309
Chīttor	89, 115, 183, 187, 227, 229, 235
Cūru	64, 94, 96, 222
Dabalānā	122, 124, 270, 271
Dausā	20, 43, 64, 65, 244
Deeg	12, 71, 74, 244
Delhi, Indraprāṣṭtpur Joginipur, Dhīli	27, 28, 29, 39, 41, 42, 44, 46, 59, 60, 64, 97, 111, 121, 148, 151, 183, 184, 194, 215, 231, 233, 246, 272, 296, 300
Dilwādā	229
Deoli	61
Devagiri	64
Devarājpur	216
Dhalaka	13
Dholpur	60
Doonī	24, 61, 190
Dravyapur	70
Ḍūngarpur	5, 10, 12, 39, 41, 113, 183, 187, 200, 231, 232, 233, 235
Dwarkā	288, 219
Egypt	23

Name	Page No.
Ellcra	24, 205
Fatehpur (Sekhāvati)	24, 64, 187, 251, 309, 362
Galtā	42
Ganganagar	95
Gohāda	124
Gopācala (Gwalior)	30, 76, 77, 148, 287
Gujjārdeśa	151
Gujrat	3, 9, 11, 14, 30, 95, 232, 233, 234
Hāḍauti Pradeśa	192
Hanumāngarh	96
Hindaun	82, 293, 294
Hisār	285
Hyderābād	25
Indergarh	122, 124, 126
India	1, 2, 9, 10, 14, 23, 24, 25, 27, 35, 36, 39, 42, 48, 78, 96, 98, 100, 205, 253, 272
Indore	30
Indrapur	140
Itawāh	79
Jainbidri	5
Jaipur	5, 9, 10, 12, 13, 14, 28, 39, 41, 42, 43, 44, 45, 48, 49, 51, 53, 54, 55, 57, 58, 59, 60, 61, 63, 64, 65, 67, 68, 78, 110, 122, 124, 139, 140, 143, 145, 148, 149, 151, 152, 156, 159, 160, 161, 171, 172, 179, 180, 183, 184, 185, 186, 190, 191, 193, 196, 197, 198, 199, 201, 202, 204, 205, 207, 208, 209, 210, 215, 216, 217, 218, 222, 226, 229, 233, 234, 236, 238, 241, 244, 245, 247, 248, 252, 254, 256, 259, 260, 262, 264, 266, 269, 271, 273, 274, 275, 281, 283, 287, 291, 292, 293, 294, 295, 297, 304, 308, 311, 314
Jaisalmeer	5, 10, 12, 13, 23, 24, 25, 31, 39,

Name Page No.

40, 41, 83, 90, 96, 100, 101, 102,
103, 107, 144, 145, 147, 148,
149, 150, 154, 158, 170, 180,
183, 187, 203, 205, 206, 210,
215, 216, 217, 218, 219, 220,
221, 222, 255, 267, 269, 314

Jaisingpurā	42, 246
Jahānābāda	139
Jālore	102, 278
Jambū Dwipa	13, 52, 55
Jāngal Deśa	96
Jāvacha	283
Jerhat city	264
Jhalāwār	41, 191
Jhālarā paṭan	120
Jhānsī	275
Jhunjhunu	68, 246
Jobner	54, 231
Jodhpur, 39, 41, 87, 96, 97, 109, 124, 144, 183, 186, 198, 218	
Kālinjar	31
Kalpavaili	294
Kālu	95
Kāmā 12, 20, 71, 75, 76, 77, 78, 122, 199, 217, 241, 244, 275	
Kāmāgarh	241
Kanārā	35
Kānpur	275
Kansa	214
Karahala	260
Kārakal	36
Kāranjā	5, 25, 26, 30
Karnātak	234
Karauli	60, 75, 82
Karnāvatī	13
Kāshi	35
Kashmir	219
Keśoraipāṭan	39
Kathhad	185

Name Page No.

Kekari	69
Khambāt	10, 25, 34, 202
Khandelā	249
Kotā 12, 39, 41, 117, 118, 122, 126, 185, 187, 191, 217, 222, 229, 266, 302	
Kucāmana	109
Kumbhalgarh	187
Kumbhānā	278
Kumher	71, 74
Lahore	26, 243, 309
Lohārū	59
Lohāvat	107
Lālsot	42, 203
Lavaṇa Samudra	55
Limbidi	33
Locanapura	121
Lohāgarh	42
Lohāwat	144
Macheri	60
Madhya Pradesh	25, 26, 229
Madrās	25, 35
Magadh	2
Mahābhārat	60
Mahārāstra	48
Mālpura 24, 43, 70, 71, 187, 303	
Mālwa	234
Māndalgarh	74, 183, 187, 230
Mandāntak	201
Māndavgarh	8
Mānyakhetā	9
Mārotha	24
Mathurā	278
Matsya Deśa	60, 136, 191
Medpat	7
Mertagarh	202
Merta Road	109, 187, 201, 202
Mewar	115, 227, 229, 230, 233
Mozamābād 24, 39 43, 66, 205, 208, 209, 222, 233, 238	

Name	Page No.	Name	Page No.
Mount Abu	8, 39	Ratangarh	96
Mundahāta	212	Rewari	71, 123
Multān	23	Risabhadeva	115
Mūdbidri	35, 36, 134	Sādaḍi	278
Nāgapur	96, 124	Ruḍra Palli	221
Nāgaur	5, 7, 10, 12, 20, 23, 39, 96, 97, 102, 109, 124, 139, 140, 143, 148, 151, 159, 183, 187, 203, 205, 208, 210, 217, 218, 219, 226, 228, 255, 256	Sāgwāra	10, 116, 124, 187, 200, 201, 203, 235
Nainvā	121, 122, 124, 288, 299	Sahāranpur	28
Nalakachapura	147	Sāhiwad	42
Nandiśwara Dwipa	55	Sāhjāhānpur	304
Nayanpur	6	Śakambhari	83, 198
Pachabhadra	109	Sapāda Lakṣa	198
Palamv	274, 266	Ṣalumvar	315
Pali	109, 238, 278, 291	Sāmbhar	10, 83, 96, 198
Paluwā	111	Sāngāner	10, 14, 23, 39, 43, 45, 50, 75, 141, 153, 161, 183, 187, 189, 199, 200, 239, 241, 242, 243, 246, 248, 251
Pāṇḍu Hill	190	Sānkhanā	203
Panipat	294	Sapad Lakṣa Pradesa	96
Pātan (Pattan)	5, 10, 13, 24, 25, 30, 31, 147, 154, 202, 211, 231, 255 (H)	Sardarśahar	95, 98
Pāṭliputra	2, 3	Sawai Mādhapur	126, 179, 193, 194, 195, 243
Phāgi	244	Sekhāwati	251
Phālodi	108	Shergarh	193, 294
Phulera	71, 109, 198	Serpur	7, 195
Poonā	26, 48	Sikar	59, 64
Prahladanpur	13, 214, 268 (H)	Sindh	23
Pratāpgarh	41	Siriujpur	227, 228, 229
Punjab	25, 26	Sirohi	229
Raj Grihi	278	Sisavāli	124
Rājasihan	9, 12, 14, 24, 27, 39, 40, 41, 44, 60, 64, 62, 58, 56, 54, 52	Skandhanagar	112, 288
Rājmahal	58, 172, 190	Sojat	29, 39, 109, 238
Rājputānā	14, 83, 101	Sonipat	29
Rampur	243	Sri, Mahavirji	78
Ranakpur	39, 124, 278	Stambha Tirthanagar	215
Raṇthambhore	58, 122, 123, 183, 187, 193, 194, 195, 239	Sujaugarh	96
		Surat	7, 33, 194
		Takṣaka Garha	61, 235

Name	Page No.	Name	Page No.
Todāpatanna	62	Vair	71, 81
Todāraisingh	10, 43, 61, 63, 183, 187, 235, 249	Vairāth	138
Tihdhā city	274	Vallabhi	3
Tonk	12, 41, 61, 68, 172, 190, 303	Vatapadrak	213
Udaipur	12, 39, 41, 61, 109, 110, 115, 141, 183, 185, 186, 187, 201, 204, 206, 216, 226, 232, 233, 248, 279, 280, 288, 296, 309, 315	Videh Kṣetra	13
Uniyāra	190	Vijapur	13
Ujjain	42, 124	Vijaynagar	35
Uttar Pradesh	25	Vijolia	62
		Visālsagar lake	83
		Visālpur	278
		Vrandāvati	120, 193
		Yoginipur	27, 44, 46, 50, 111, 215, 216

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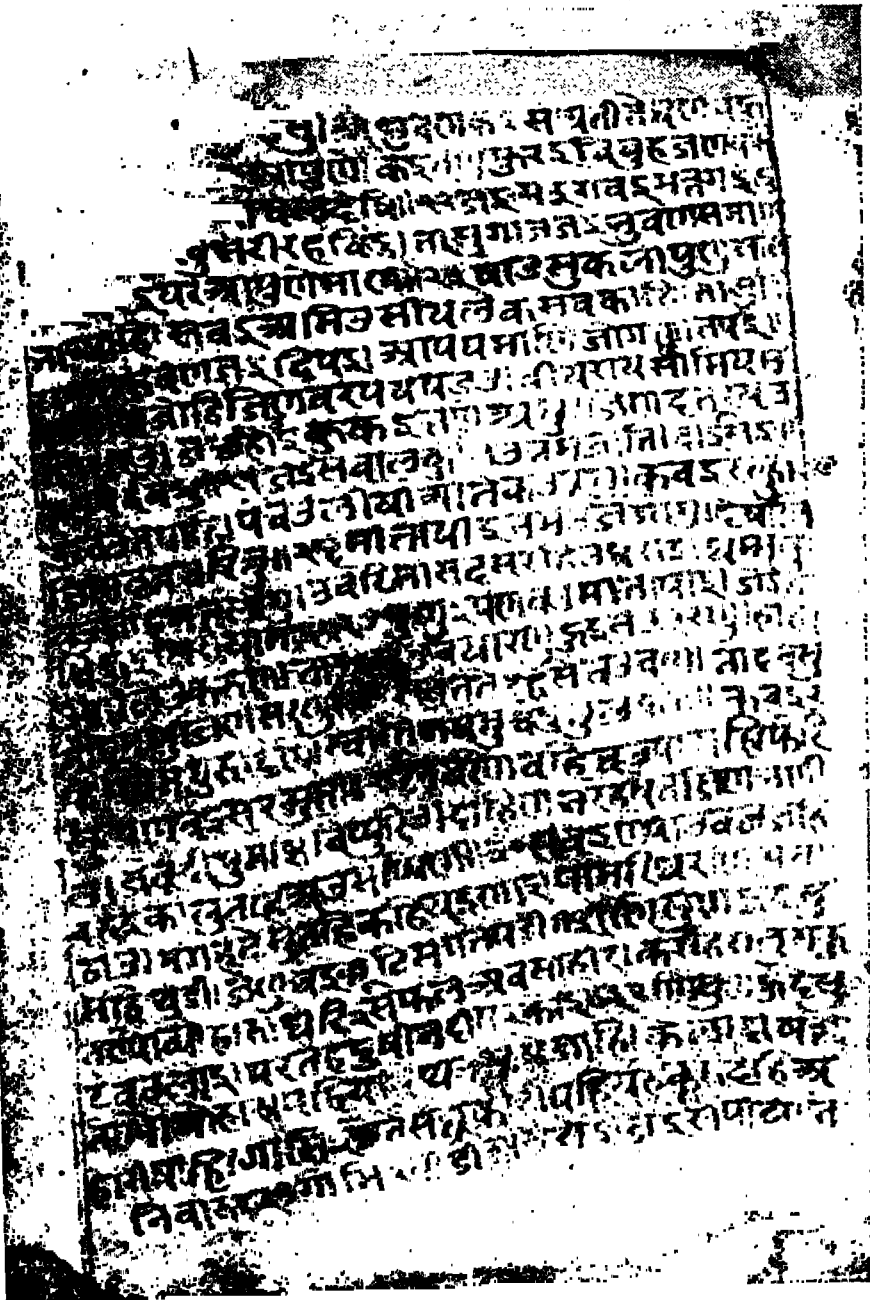
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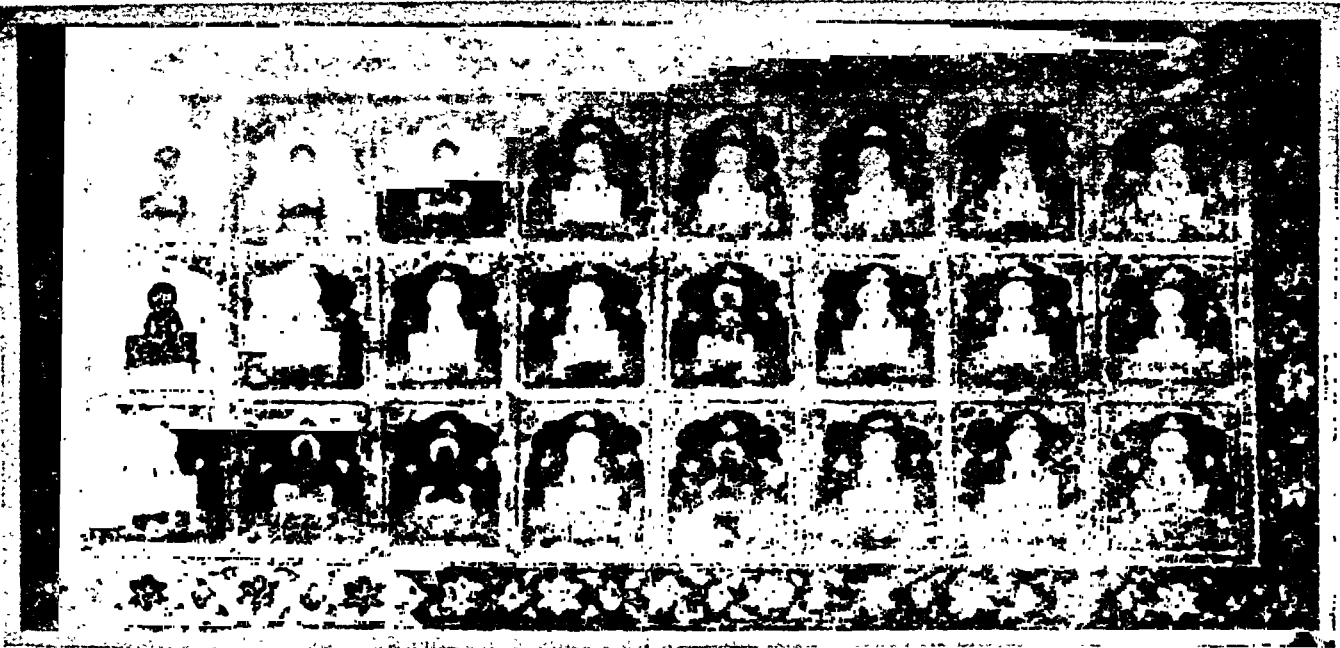
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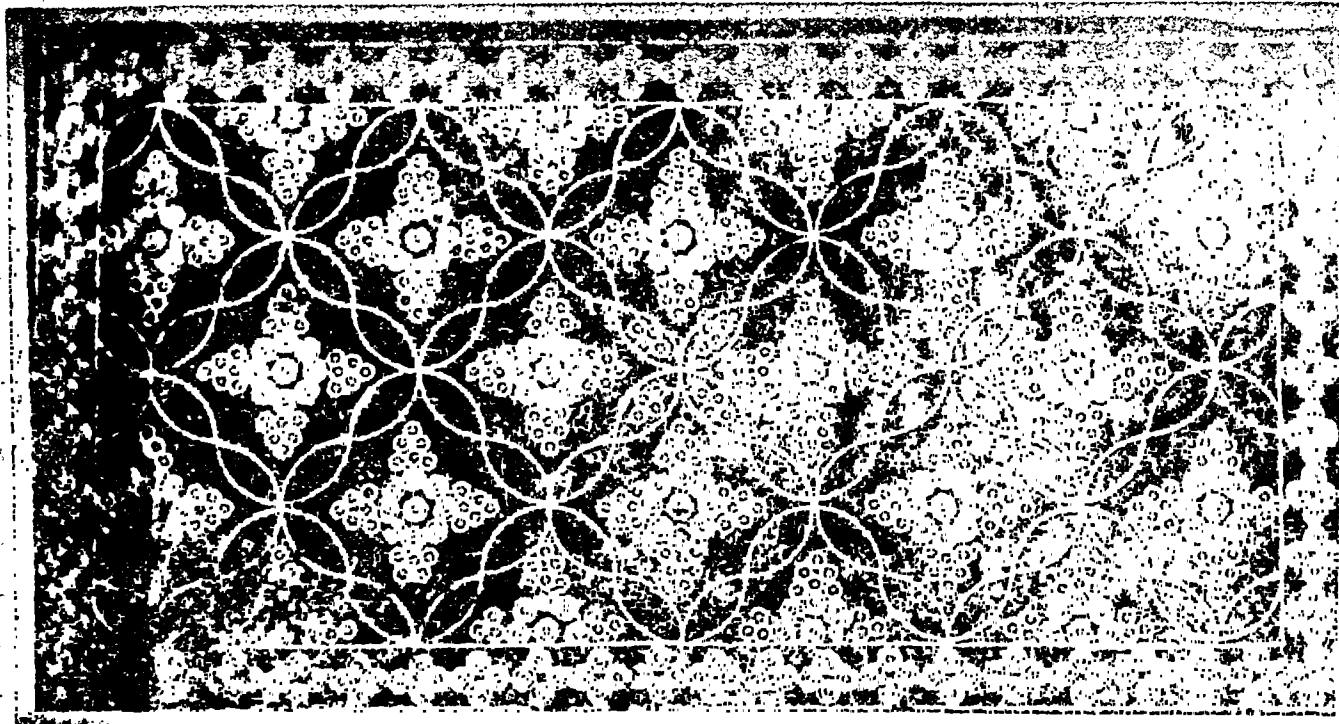


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